# THE MESSENGER.

Dr A H Strickler
14Feby83

"AS THE TRUTH IS IN JESUS."

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## Poetry.

### HE LOVETH BEST.

He loveth best within whose breast
The love of Christ is shed;
His grateful heart doth love impart,
As one gives daily bread.
And for the gracious love distilled,
"An hungered One" his heart hath filled.

He loveth best whose soul hath pressed
The sweet from bitter cup,
In loved accord with his dear Lord,
Who stooped to drink it up.
Grown strong and brave, his heart of need
The Master's tender love doth feed.

He loveth best who with request
Doth wait upon his God,
So all alone, with tear and moan,
His pleading bends the rod.
For *love* He doth each burden bear
With radiant look as angels wear.

He loveth best with holy zest,
Whom much hath been forgiven;
The wicked sin that entered in,
Jesu, its bond hath riven.
Low kneeling at His sacred feet,
To do His will is joy replete.

Who loveth best doth patient rest,
Through suffering, on God's Word,
And e'er abide, close to His side,
With supplication stirred.
Pain's arrow keen, doth lose its sting,
When love, through death, is crowned king.

He loveth best whose cherished Guest
Is Father, Spirit, Son.
God loveth all, both great and small,
*His* love has victory won.
Now Hope, with Love's believing eyes,
Beholds the gleam of Paradise.

—*Churchman.*

## Communications.

For The Messenger.

### THE LATE REV. D. M. WHITMORE.

Rev. D. M. Whitmore, eldest son of Samuel and Sophia Whitmore, was born in Augusta Co., Va., April 24th, 1843. Baptized in infancy, brought up in the nurture and admonition of the Lord, under pious home training, and in the faith of the Church, his thoughts were early turned to the Christian ministry. In 1861, just about the time he should have entered a school of the Church, the civil war erected a barrier between him and the Church schools, and it seemed for the time that there was an end to his aspirations for the holy office. Being of sufficient age he was drafted into the confederate service. From this service Providence rescued him, by an attack of fever contracted in the camp. He was brought home, and under careful treatment there, soon recovered, but not to re-enter the service. His father procured a substitute for him. Soon, however, those who had substitutes were again drafted to take their own places. Then it was that his heart was tried. Should he re-enter the service with his friends and companions or should he now forsake home and kindred, and friends for the service of his Church and the call of his Master? He chose the latter. Perilous as was the undertaking, and attended with danger at every step, instead of reporting to the enrolling officer of the military service, he crossed the lines and reported as early as possible at an institution of learning, where he might gratify the wish and desire of his heart in beginning a course of study.

Otterbein University, at Westerville, Ohio, was the first school he entered. Here in the academic department he began the foundation of a classical course of training.

After the close of the war he returned east, visited his home and his friends, but not to remain with them. Strong as was the call to stay and help repair what the ravages and desolations of war had left behind, he still felt only the more keenly, the call to prepare for the active service of the Master.

In the fall of 1866, he entered the institution at Mercersburg, Pa, being received under the care of Mercersburg Classis, from which he received the needed help with which to prosecute his studies. He at once began a full classical course, and graduated with the class of '72. His college course was one of trial, toil and sacrifice. During the session he gave the closest application to his studies; during vacation his best energies were employed to secure funds with which to continue his studies; and in this way kept up a brave, earnest struggle, until his course was completed.

In the fall of '72 he entered the junior class in the Theological Seminary at Lancaster, Pa, returning, however, the following fall to continue his studies in the post-graduate department of Mercersburg College, where he finished his course in May, 1875. Shortly thereafter, at an adjourned meeting of Mercersburg Classis, held at Mercersburg, Pa., he was examined and licensed to preach the gospel, and having received a call to become pastor of the Friend's Cove charge, he was at the same meeting ordained to the holy office of the ministry. Previously, however, he had been preaching during vacation in his Theological course; serving acceptably a part of the Glade charge in Maryland Classis, while teaching school at Walkersville, Md., and during his last year in the Seminary he served the Orbisonia Mission, going out to the field on Saturday and returning to the institution on Monday morning.

Having accepted the call to the Friend's Cove charge in Bedford Co., Pa., he entered upon the active duties of his office at once.

On the 8th of September, 1876, he was married to Estella M. Stonebraker of Washington Co, Md. Being now settled permanently in his charge, he labored with commendable zeal and energy to advance the work of the Church in all directions. The cause of benevolence—missions, education and the orphans of the Church was remembered; and in this way the Christian liberality of his people was called out and developed. Among his last labors in his charge was the erection and dedication of the new Reformed Church at Rainsburg. This, in addition to his other duties, probably helped to hasten the symptoms of bronchial trouble, of which he already had premonitions.

His labors were blest in his field, and his greatest delight was in preaching the Gospel and declaring the unsearchable riches of Christ. As his throat trouble gradually assumed a more and more alarming character during the summer and fall of 1881, it was his constant dread, lest he should soon be called to give up his shepherd's crook and cease preaching. This, however, he was forced to do the same fall, upon the advice of his physician. His brother, the Rev. A. J. Whitmore, of blessed memory, filled his pulpit until the following spring, when he resigned his charge, having served his people acceptably and faithfully for about 6 years. Here ended his active ministry. He was convinced that his throat affection was deepening into still more serious pulmonary trouble, involving both lungs. With the sadness with which the wounded veteran leaves his companions in the ranks and goes to the rear to die, he turned his face from the active ministry, and from his flock, and sought where he might recruit his shattered health for the service again, or lie down in his own home and die in peace. He moved with his family near Martinsburg, West Virginia, in the spring of 1882, bought a small tract of land, built a house upon it, and in the fall moved into it, still hoping and praying, if it were the Lord's will, he might be restored to the active ministry again. This was his hope; this the burden of his conversation, and this the Lord saw fit to deny him. Two incidents served perhaps to hasten the end. One was the loss of his oldest son, a bright and promising boy, during his last ministry in his charge. And the other was the sudden and unexpected death of his brother, the Rev. A. Whitmore, from typhoid pneumonia on the 16th of January, 1883. These, under the circumstances of his declining health, were a crushing weight to him.

On the 3d of March, 1883, in the 40th year of his age, in the bosom of his dear family, the messenger of his release came. He died calmly, peacefully in the triumphs of a living faith, to meet and greet those of his kindred and friends who had preceded him into the spiritual world. He leaves a widow and three little children to the care of the Husband of the widow and the Father of the fatherless. To Him they are affectionately commended. His funeral service was held in the Reformed Church at Martinsburg, attended by his family, relatives and friends. Rev. J. A. Hoffheins preached an appropriate funeral sermon, based upon St. Paul's parting words, recorded in II Timothy, iv. 7–8. "I have fought a good fight; I have finished my course; I have kept the faith: Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day: and not to me only, but unto all them also that love His appearing." The Rev. J. S. Kieffer of Hagerstown, and the Rev. E. R Eschbach of Frederick, Md., were present and assisted in the service. Rev. J. S. Kieffer also delivered an appropriate address during the service, in which he referred to his association with the deceased brother on the Board of Education, in Synod and in other church work, where he always found him a safe, prudent counsellor; a willing, faithful servant of the Church, and a firm friend.

We laid his body to peaceful rest in the beautiful cemetery at Martinsburg; there to await the final summons of those who sleep in Jesus. We shall venture no encomium. His active, busy life; his triumphant death, speak for themselves, and silence is most eloquent here. Peace to his slumbering dust.

This humble tribute to his blessed memory is laid upon his grave by the hand of

A BROTHER.

For the Messenger.

### HYMNAL OR TUNE BOOK.

By One Disappointed.

The writer was disappointed, when from the first article by "A Member of the Board," he learned that the "Board" had receded from its promise, published nearly all summer in the MESSENGER, to give us a "Tune Book" by the time the Synods would meet this fall.

Now, while entertaining the most profound respect for the opinions of your correspondent "A. N.," the writer would like to call attention to a few points in this matter, which the "Board" may have considered, but which to many, who may be called upon to vote on this question, may not have occurred.

A "Member of the Board" has informed us that to prepare a Hymnal for the Hymn Book in its present form will be very expensive as compared with a mere Tune Book; and that the Board will not undertake to publish a Hymnal unless the Synods raise a special fund for the purpose. That means delay.

It must be kept in mind also, that the old "Psalms and Hymns" is the only adopted Hymn Book of our Church; that the "Hymns" for which we need tunes have not been adopted, but that the privilege of using them in their worship has been granted, by the General Synod, to those congregations that prefer to do so; and that a similar privilege has been granted in the case of a Hymn Book compiled and published in the western section of the Church. This necessarily limits the sale of this collection of hymns, even within our own communion. At any rate, the writer feels pretty safe in saying that the sales thus far have been mainly within the bounds of the Synods represented in the Tri Synodic Board of Missions.

It is safe to assert, that a majority of the members of the Church would like to see a hymn book compiled, which could be adopted and used by the Church as a whole. It is known that the committee appointed at the last meeting of the General Synod, with instructions to compile a book, with this end in view failed to agree, and will have nothing to present to General Synod next spring. The writer has heard that this failure to agree resulted, in part at least, from the fact that the new collection of hymns for the Church in the West has been published in the form of a hymnal, and that too large an amount of money is invested in it to warrant the discontinuing of its publication and sale. If this statement is not correct the writer stands ready to be corrected, as having been misinformed. Whether the statement is correct or not, the question here is, Would not the publishing of our new Hymn Book in the form of a Hymnal have a tendency to delay yet longer the devoutly to-be-wished-for consummation of this whole matter, namely, the compilation and publication of a hymn book, with music adapted to the hymns in some form, which would satisfy the wants of the whole Church? If it takes the form of a Hymnal then, no objections will be offered from this quarter.

But, says some one, we want to use this Hymn Book until that Hymn Book for the whole Church is ready, and we find ourselves very much restricted, because we have no tunes adapted to many of the hymns. Exactly, that is just the writer's trouble, the cause of his disappointment, mentioned above.

One more suggestion, in the form of a question. Would it not be better to publish a cheap Tune Book, as suggested by "A Member of the Board," with the suggestion of "A. E. T." incorporated, for use, until the General Synod gives us a new collection of hymns? And is it not reasonable to think that the General Synod will do this? Is it reasonable to think that Synod will abandon entirely a matter of so much importance, because, forsooth, one committee failed to agree? Publish the Tune Book. If I understand *A member* rightly it can be done with much less delay than to publish a Hymnal—we can have it so much sooner, and then, when General Synod gives us a new Hymn Book, whether in six, or nine, or twelve years, there will be less difficulty in introducing it, because members will not be obliged to lay aside an expensive Hymnal for a new one, but, most of them, merely, a cheap Hymn Book, and a comparatively few in addition, a very cheap Tune Book.

Those who have had experience in introducing new books, know some of the difficulties involved in such a transaction.

W.

For the Messenger.

### HYMNAL OR TUNE-BOOK.

I have been much interested in the recent discussions of the Hymnal question in the MESSENGER. Upon due reflection, I am in favor of a Hymnal; not of a Tune-book. The main reason I can urge is that the committee had a *Hymnal* in view when they were preparing it, and not a Tune-book. A *Tune book* such as the first article in the MESSENGER (Sept. 5) contemplates, we do not have in preparation. To compile such a book from the work of the committee, would mutilate their work very much, and we would have no assurance that it would be as well done, whatever alterations would be introduced. This I think is a valid reason unless my premises are not correct.

Another reason I would advance for a Hymnal is, that it would inspire choirs to learn new tunes and thus be educative in that sense.

The West has its Hymnal and why can not the East have? There should be no such word as fail in this case, after we have hoped for the work for years—a Tune book would be a poor substitute after all. I think, better have nothing, than a Tune-book, for a collection of ordinary tunes is in the possession of each choir, and some of the special tunes can be found in "Hymns and Carols," and those not found there, would likely be above the reach of choirs and congregations, such as those urging the Tune-book seem to have in view, and hence no use to publish them. As to the argument used by Dr. Steiner, that the *arrangement* would be difficult; that would be the case, if you observe the Church Year, even if we would start anew. "Tucker" has the Church Year, and I have no doubt our Hymns could be arranged as neatly as that, even now.

The main expense I understand, will be to have the books edited and get the plates. The words you could print in the Hymnal as cheaply as in a separate book. By using thin paper the book would not be too bulky.

If now you say there are too many *tunes* according to the work as prepared by Synod's committee, we have to cut out one-half of them or more, then I would still say publish a Hymnal any how! Only where a *tune* is to be omitted, print the name of the tune, the key in which it is written, and where it may be found. This might especially be done with familiar tunes contained, say in Hymns and Carols, and the number referred to for the convenience of the organist. In addition to the name of the tune selected by the committee, the name of one or two more tunes, one or the other found in the "Hymnal" might be noted. Thus we would have the work of the committee and the suggestions of some competent musician besides, and the work could be reduced in expense and bulk at pleasure, and would still be a "Hymnal," and no doubt a desirable and very valuable book to which we could point with just pride.

Now for the "straw:" Let us have a hymnal of reasonable expense, either as originally intended, or altered in some minor points to reduce the expense, as I have suggested, or according to some other feasible plan, in no case, however, making two books, but one, and let the first edition be subscribed for in advance. I will subscribe for a *dozen copies* if you wish to get up a list, and hope I may do more before the list is completed.

Hoping these few suggestions may throw some light on the subject, I am yours in grace,

A. P. HORN.

Newton, N. C.

### THE LUTHERS.

The Luders, Luthers—the name is the same as Lothair—were a family of peasants at Mohra or More, a village on the skirts of the Thuringian forest, in the Electorate of Saxony. "I am a peasant's son," Luther wrote; "father, grandfather, great grandfather, were all peasants." The father, Hans or John, was a miner. He learned his trade in a copper mine at Mohra, but removed in early manhood to Eisleben, where business was more active; and there, being a tough, thrifty, industrious man, he did well for himself. The Mohra people were a hard race—what the Scotch call "dour"—and Hans Luther was one of them. He married a peasant woman like himself, and from this marriage, now just 400 years ago, on the 10th of November, 1484, came into the world at Eisleben his first born son, Martin. Six months later, still following his mining work, Hans moved his family to Mansfeld, a few miles distant in a valley on the slopes of the Hartz Mountains. He continued to prosper. He worked himself with his pick in the mine shafts. The wife cut and carried the wood for the cottage. Hans, steadily rising, became the proprietor of a couple of smelting furnaces; in 1491 he became one of the four Church Elders—what we should call Church Wardens. He drew the attention of Count Mansfeld himself, whose castle overhung the village, and was held in high esteem by him. Melancthon, who knew both Hans and his wife, admired and honored both of them. Their portraits were taken afterward by Cranach—the features of both expressing honesty, piety, and clear intelligence. Martin was the eldest of seven children; he was brought up kindly, of course, but without special tenderness. He honored and loved his parents, as he was bound to do, but he thought in his own latter life that they had been over-harsh with him. He remembered that he had been beaten more than once for trifles, worse than his fault deserved. Of the village school to which he was early sent his recollections were only painful. He was taught to read and write, and there was what pretended to be an elementary Latin class. But the schoolmasters of his childhood, he said, were jailers and tyrants, and the schools were little hells. A sense of continued wretchedness and injustice weighed on him as long as he remained there, and made his childhood miserable. But he must have shown talents which encouraged his father to spare no cost on his son's education that his own scanty means would allow. When he was fourteen he was sent to a more expensive school at Madgeburg, and thence, after a year, to a still better school at Eisenach, where he was taught thoroughly well, and his mind began to open. Religion, as with all superior lads, became the first thought with him. He asked himself what God was, what he was, and what God required him to do; and here the impressions of his home experiences began to weave themselves into what he learned from books.—*James Anthony Froude.*

# Family Reading.

## SET APART.

"Know that the Lord hath set apart him that is godly for Himself."—Ps. iv. 3.

Set apart for Jesus!
Is not this enough,
Though the dearest prospect
Open wild and rough?
Set apart for His delight,
Chosen for His holy pleasure,
Sealed to be His special treasure!
Could we choose a nobler joy?—and would we if we might?

Set apart to serve Him,
Ministers of light,
Standing in His presence,
Ready day or night!
Chosen for the service blest,
He would have us always willing,
Like the angel host fulfilling,
Swiftly and rejoicingly each recognized behest.

Set apart to praise Him,
Set apart for this!
Have the blessed angels
Any truer bliss?
Soft the prelude, though so clear;
Isolated tones are trembling;
But the chosen choir, assembling,
Soon shall sing together, while the universe shall hear.

Set apart to love Him,
And His love to know!
Not to waste affection
On a passing show.
Called to give Him life and heart,
Called to pour the hidden treasure,
That none other claims to measure,
Into His beloved hand! thrice blessed set apart.

Set apart for ever
For Himself alone!
Now we see our calling,
Gloriously shown.
Owning, with no secret dread,
This our holy separation,
Now the crown of consecration
Of the Lord our God shall rest upon our willing head.*

* Num. vi. 7. —*Christian Witness.*

## ATTILA THE HUN.

In the troublous old times, when the right to possess belonged to the strongest there lived a brave, bold warrior called Attila. He was the leader of the Huns, who were a formidable race of men, noted for their cruelty. Many countries were at this time becoming civilized, were forsaking their idolatrous religions in favor of Christianity, and it seemed, indeed, as though at last the world was going to be happier, wiser, and less selfish. But when the nations had grown tired of quarrelling and fighting, and were inclined to live peaceably, they were interrupted in their efforts by these barbarous Huns, who came pouring down over Europe from Asia, causing misery and desolation. The half-civilized natives were frightened by the appearance of these bold savages. So cruel were they, and so great was their number, that the very sight of them was enough to cause alarm and terror; but when at their head, as king and leader, was seen the cruel Attila, the fear of the people amounted to dismay.

In appearance the Huns were hideous objects, having very large heads, flat noses broad shoulders, and thick, bony, ugly arms. Most of them were very short, and had thin, weak, crooked legs, which looked quite unfit to support their large, square bodies; indeed, altogether they were more like demons than human beings. For some reason or other they were seldom seen walking. They were nearly always mounted on horseback, and when seated on their horses, one could have imagined that horse and rider were one animal. Attila was the leader of these savage tribes. It was said and believed that where his horse's hoofs had trodden the grass could grow no more; and, indeed, after invasion by Attila and his men, nothing but wild, dreary wastes were left.

Through Germany, toward France they swept on, like a great army of locusts, feeding upon grain, fruit, or flesh, whatever they could find, their number being scarcely reduced at all, and to Attila was given the name of the Scourge of God.

At length it occurred to the emperors of the west that by uniting their efforts these powerful enemies might be overcome. For getting all the little quarrels among themselves they agreed to combine their forces, and challenge Attila to fight with them. The spot chosen for the attack was in France, near the river Marne, and here all the troops arrayed themselves, with their brave monarchs at their head. Among them was Theodoric, and Merevig. Attila, confident of success, stood facing them, having for his warriors not only his own men, but also a horde of barbarians whom he had enlisted for the occasion. Before the battle he delivered an address, telling them all that if the victory should be theirs, he would reward the brave handsomely.

The battle began, and to Attila's astonishment and rage he saw his own troops beaten down. Although the strength was on his side, the discipline and skill of the civilized armies won the day. For the first time he saw thousands of his followers lying dead, and rather than lose any more, as soon as evening approached, he gave up the combat.

During the dark hours of the night each side wondered what steps the other intended taking. To the amazement of the victors of the previous day, when morning dawned a most remarkable scene presented itself to their view.

On the top of a huge mound, made of the wooden saddles of the horses and of timber of all kinds, stood Attila, with a blazing torch in his hand. Around him a fort made of wagons, while within this stood a number of the brave Huns, also holding lighted torches. The idea was that, rather than submit, or be delivered into the hands of the enemy, the pile should be lighted, and Attila would perish in the flames. The victors could not help admiring the bravery displayed by this proud barbarian, and, instead of making any further attack, they ordered their men to remain passive. Attila, with the remainder of his army, retreated in humiliation. He never regained his former power, and before very long died in Italy. His body was laid in a coffin of gold, outside of which was a shell of silver; and in order that there might be no possibility of the corpse being disturbed for the sake of the valuable coffin, the slaves who had dug the grave were all put to death.

As soon as the Huns had buried their leader they hastened back to the East, sorrowful and subdued, for they had imagined their champion to be unconquerable and almost immortal. Nevertheless, they revered his memory, and made a vow never to disclose the place of his burial. Even to this day no one knows where his body rests.—*Harper's Young People.*

## FATHER'S KNEELING-PLACE.

The children were playing "Hide the handkerchief." I sat and watched them a long while, and heard no unkind word, and saw scarcely a rough movement; but after awhile, little Jack, whose turn it was to hide the handkerchief, went to the opposite end of the room, and tried to secrete it under the cushion of a big chair. Freddy immediately walked over to him, and said, in a low, gentle voice, "Please, Jack, don't hide the handkerchief there; that is father's kneeling-place!"

"Father's kneeling-place!" It seemed like sacred ground to me as it did to little Freddy; and by-and by, as the years roll on, and this place shall see father no more forever, will not the memory of this hallowed spot leave an impression upon the young heart that time and change can never efface, and remain as one of the most precious memories of the old home? Oh, if there were only a "father's kneeling-place" in every family! The mother kneels in her chamber and teaches the little ones the morning and evening prayer, but the father's presence is often wanting: business and the cares of life engross all his time, and though the mother longs for his assistance and co-operation in the religious education of the children, he thinks it is woman's work, and leaves it all to her. But in the pleasant room in which I am sitting, among books and flowers and singing birds, and the thousand and one little things that make a family parlor always homelike and cheerful, there is one sacred spot known only to dear little Freddy's heart as "father's kneeling-place."

## CHILDREN'S FRIENDS.

I know that children's company is apt to make some trouble to a home-mother, but it is the kind of trouble that pays. It makes children so much happier to have their little friends made welcome at their own home. It raises mothers in their esteem to have other little folks think she is "nice." Children are sharp little critics; form their opinions and speak of them to others, quite as decidedly as their elders do.

A little girl, who had displeased her mother, was "punished" by having her little playmate sent home with sharp and angry words, which were entirely unmerited. The heart of the little visitor was greatly shocked at the rude blow to her spirit, and never, even to grown-up years, could look at that woman except with aversion. She was an excellent woman in the main, but she had her "cross spells," like some others we may know. Every body appears at their worst when such spells are on.

It is an excellent thing to know with whom your children play and how they deport themselves. If they are made welcome at your home, you have the very best opportunity of gaining this information. It need not be very irksome if you keep the number within bounds. In summer our little visitors like to sit with their playthings in the shady porches, or in the door-way. In the cold weather they can have the warm dining-room. If disposed to run over the house it is sufficient to say decidedly: "Don't run upstairs, please, just play in the dinning-room," and I have never known a child to disregard the request.

It is worth a great deal to make children happy. They remember little treats longer than we suppose. A lady once said that one of the pleasantest recollections of her childhood was sitting on a grassy bank, and of a fair hand reaching from a window and placing a handful of large, delicious strawberries in her lap.

I often set out a plate of sandwiches, cookies, apples, or whatever is handiest in the pantry, and then let the little girls arrange them to suit themselves on their little sprigged tea-set. A little coffee and sugar and milk in their small dishes make their happiness complete.

Be a lady to your boy's friends and leave a good impression upon them, if you wish to retain the respect of your own dear boy. It hurts boys' feelings, and mortifies them intensely, to have mother speak snappishly to them before companions, making them feel that they are not wanted. Such boys are apt to wander away, with most resentful feelings, to seek such company as the mother would dread to have for their associates. But whom should she blame most for it?—*Rural New Yorker.*

## THE MIDDLE AGES.

The Middle Ages are rightly so called, standing as they do halfway between the ancient and modern worlds; one foot in each but belonging to neither. The ancient civilizations had emptied themselves into them. In philosophic Greece, in imperial Rome, in wild Germany, in theocratic Judæa, are the sources of their intellectual, political, moral, and spiritual existence. And dead as they are to us, in many respects, in this new time, in others they yet live. "Far off, yet ever nigh," we come upon them in a thousand ways in our daily walk through life. They are perhaps the most fruitful period in all history for the philosophical student, unhappily by no means so common a character among us as could be desired. And their primary and most striking characteristic is that which is indicated in the title so often given to them, of the Ages of Faith. The mind of mediæval Europe was saturated with the spiritual, the supernatural, the mysterious. Things possessed were counted as dross in comparison with things hoped for; things visible faded into nothingness before the keen vision of things unseen. Every one who knows the most rudimentary knowledge of the Middle Ages knows this. And, perhaps, it would not be unfair to say that many a scholar who deems his knowledge of those ages to be by no means rudimentary, knows little more than this of their dominant element. But in truth, we have made very small progress towards a correct apprehension of the mediæval mind by merely grasping the fact of its absorbing supernaturalism. Intense realization of a spiritual world is a common enough fact in human history. In Greece up to the beginning of the third century before the Christian era, in Rome until the commence ment of that era, faith in invisible realities surrounding man on every side, in powers and agencies of a superhuman character, directly and intimately affecting him, was as strong, as unquestioning, as operative in the popular mind, as it was in the time of St. Bernard and St. Francis of Assisi.

## HE IS ABLE.

Able to deliver us from the burning fiery furnace.—Dan. iii. 17.

Able of these stones to raise up children unto Abraham.—Matt. iii. 9.

Able to build you up, and to give you an inheritance among all them which are sanctified.—Acts xx. 32.

Able to make him stand.—Romans xiv. 4.

Able to make all grace abound toward you, that ye, always having all sufficiency in all things, may abound to every good work.—2 Cor. ix. 8.

Able to do exceeding abundantly above all that we ask or think.—Eph. iii. 20.

Able to subdue all things unto Himself. Phil. iii. 21.

Able to keep that which I have committed unto Him.—2 Tim. i. 12.

Able to succor them that are tempted.—Heb. ii. 18.

Able to save him from death.—Heb. v. 7.

Able to save them to the uttermost that come unto God by Him.—Heb. vii. 25.

Able to raise him up even from the dead.—Heb xi. 19.

Able to save.—James v. 12.

Able to keep you from falling, and to present you faultless before the presence of His glory with exceeding joy.—Jude 24.

Believe ye that I am able to do this?—Jesus.

Dare you limit the Holy One of Israel?—Ps. lxxviii. 41.

## PUTTING THE LORD OFF.

Joseph Alden, D. D.

"Did you give Mr. Allen the money?"

"Yes, sir; I met him in front of Mr. Warner's store. He was going in to collect Mr. Warner's subscription."

"He got it, I suppose."

"No, sir; Mr. Warner said he must put him off till next week, for he had occasion to use all the money he had on hand. Mr. Allen said it was putting the Lord off, as it was His."

There is a great deal of putting the Lord off in other ways besides withholding from Him the money promised Him.

The hour of social prayer is at hand. God has promised to attend the prayer-meeting, for He says, "Where two or three are gathered together in My name, there am I in the midst of them." Our friend intended to go to the meeting, but a neighbor called just as he was about to set out. Instead of inviting his neighbor to attend the prayer-meeting, he said nothing about it. Had he invited him the neighbor would either have accepted the invitation or shortened his call. The Christian put the Lord off for his neighbor. His neighbor was a very pleasant man, but his company was not as profitable as that of the Lord would have been.

A family are in distress, and need help. It is God's will that His people should furnish that help. He set the example of going about doing good, and has converted men that they may follow His example.

A Christian had heard of the wants of that family, and felt he was the proper person to supply them. It was with him a plain case of duty. But he was slightly inclined to indolence, and felt a little fatigued with the work of the day, and thought he would defer his visit of mercy till the next morning. So far as is known, the Lord had not furnished him an example of that sort. He had not deferred his visit of mercy to the Christian's soul when he was ready to receive it. Nevertheless, it was true that the Christian put off the Lord's work till the next morning.

A man has injured another. God requires the injured man to pray for and forgive him. The commandment is clearly before his mind. He does not intend to disobey, but he is not ready to begin the strange prayer. He wants to see some signs of repentance on the part of his enemy. It is true that he finds some difficulty in offering the whole of the Lord's Prayer. He puts the Lord off under the influence of his own unholy feelings. In His dealings with men He finds some whom He would never think of putting off. It would not be safe. He would lose their business patronage. Is it safe to put the Lord off?—*Christian Advance.*

## A RAY OF SUNSHINE.

A minister relates the following: "In the earlier years of my Christian life, I was accustomed to visit a poor district of a city in Scotland One day I stepped into a house, dimly lighted and scantily furnished, but yet displaying a studied neatness and order. The only inmate, an aged woman, bowed down with infirmities, and almost blind, was seated near the fire-place. A few moments' conversation satisfied me that she was one of Christ's lowly ones, rich in faith, full of peace, and rejoicing in hope of the glory of God. After my own soul had been refreshed with her gracious words, I asked, "And how do you spend the day here?" "There is little difference to me," she replied, "between the hours of night and day, but they never seem long. There is one who abides with me, whose love makes it all light and joy to my soul. When I awake, He is still with me, and the time seems too short to meditate on His perfections, and to commune with Him. My neighbors are very kind, and when they come in to help me, I have the privilege of telling them what He is to me, and of persuading them to taste and see that God is good. There is just one hour for which I watch. You see that window," she said, pointing to the four little panes that admitted the dim light into the apartment in which we sat. "For about an hour every day, when it is not cloudy, the sun shines in there. I take my large-printed Bible and sit down in the sunlight, where I can see well enough to read, and a precious hour it is to me." "I thought," said the minister when he related her little story, "I thought of the great sun, the centre of the solar system, sending his light and heat to so many distant worlds. I thought of all that he shone upon in this busy world—the fields of grain, and the golden fruits that were ripening in his heat—all the labors of man that were advancing in his light; and I felt sure, that from his going forth from the ends of heaven, as a bridegroom coming forth from his chamber, as a strong man to run a race, in all his circuit to the ends of it, he did no nobler service, and none more grateful to our Father in heaven, who causeth His sun to shine on the evil and on the good, that when for a short hour he sent a few beams into that little window, to light up the sacred page to the dim eyes of that poor old woman whom the world knew not."—*Scripture Testimony.*

## CHARITY.

Only a drop in the bucket,
But every drop will tell;
The bucket would soon be empty
Without the drops in the well.

Only a poor little penny,
It was all I had to give;
But as pennies make the guineas,
It may help some cause to live.

A few little bits of ribbon
And some toys—they were not new;
But they made the sick child happy,
Which has made me happy, too.

Only some outgrown garments—
They were all I had to spare;
But they help to clothe the needy,
And the poor are everywhere.

A word now and then of comfort,
That cost me nothing to say;
But the poor old man died happy,
And it helped him on the way.

God loveth the cheerful giver,
Though the gift be poor and small;
What doth He think of His children
When they never give at all?

—*Exchange.*

## THE FOLLY OF FEAR.

A great deal of talent is lost in the world for the want of a little courage. Every day sends to their graves a number of obscure men, who have only remained in obscurity because their timidity has prevented them from making a first effort; and who, if they could have been induced to begin, would in all probability have gone great lengths in the career of fame. The fact is, that to do anything in this world worth doing, we must not stand back shivering and thinking of the cold and danger, but jump in and scramble through as well as we can. It will not do to be perpetually calculating risks and adjusting nice chances. It did very well before the flood, when a man could consult his friends upon an intended publication for a hundred and fifty years, and then live to see its success afterwards. But at present a man waits, and doubts, and consults his brother and his particular friends, till one fine day he finds he is sixty years of age; then he has lost so much time in consulting his first cousins and particular friends that he has no more time to follow their advice.—*Sidney Smith.*

## CHILDREN AND UNTRUTH.

Christian parents are often pained by discovering a disposition to tell lies in some of their children. They are also perplexed because they cannot decide on the treatment most likely to cure this degrading vice. Dr. Arnold's method with his three hundred pupils at Rugby School was to let them understand that he placed implicit confidence in their assertions. "If you say so, that is quite enough; of course I believe you," was his mode of checking a boy who might venture to offer further proofs of his statements. The result was, that there grew up among the boys a feeling hostile to lying, often expressed by their remarking to each other. "It is a shame to tell Arnold a lie—he always believes one." Nevertheless, if one of them was found guilty of lying, he was sure to be severely punished. Arnold's method is worth trying in the family, which is a better training sphere than a public school. It has fewer temptations, and the law of love ought to find fuller application than in a school.

## GIVE THE LITTLE ONE A LIGHT.

If a child wants a light to go to sleep by give it one. The sort of Spartan firmness which walks off and takes away the candle and shuts all the doors between the household cheer and the warmth and the pleasant stir of evening mirth, and leaves a little son or daughter to hide its head under the bed clothes, and get to sleep as best it can, is not at all admirable. Not that the dear mother means to be cruel, when she tries this or that hardening process, and treats human nature as if it were clad to be molden into any shape she may please. Very likely she has no idea whatever of the injury and suffering she causes; or perhaps her head aches but she perseveres thinking she is doing right. Children are often obliged to endure a great deal of unnecessary hardships by being subjected to absurd methods of discipline which every good mother ought to avoid.

Love makes labor light and suffering sweet. The secret of willing, cheerful, joyful service can be discovered in the sweet reply of a little girl found busy at the ironing-table smoothing the towels and stockings. "Isn't that hard work for the little arms?" was asked. A look like sunshine came into her face as she glanced toward her mother, who was rocking the baby. "*It isn't hard work when I do it for mamma,*" she said softly. That's the secret!—*Selected.*

# Useful Hints and Recipes.

To Remove "Green" from Pavements.—Scrub the pavement with a strong solution of washing soda, not, and then rinse off with hot water.

A Gelatine of Cold Meat.—A pretty and very economical dish may be made by finely mincing the remains of any cold meat, adding to it bread crumbs to half its weight, and flavored by herbs and a wine glass of strong Liebeg's essence or good stock. Place these ingredients in a small mold and pour over it sufficient dissolved gelatine to nearly cover it. Steam for an hour; stand it to cool, and then turn out.

Sweet Cucumber Pickles.—If when you put up your cucumbers you were hurried, or if you put them in brine, you can at any time make very nice sweet cucumber pickles. If you have put them in vinegar make a rich sweet sirup of New Orleans molasses, a little fresh vinegar, some sticks of cinnamon and some whole kernels of allspice. Take the cucumbers and put in this while it is hot, and in two or three days you will have excellent sweet pickles.

Chicken Cutlets.—Take the fillets of three chickens, which will give you six large and six small ones; flatten them with the handle of a knife which has been dipped in cold water; pull off the upper skin from the large fillets with the knife, and take the sinews from the smaller ones; dip them in oiled butter and place them in a saucepan, shaking a little fine salt over them. Have ready prepared a rich white sauce, in which a few pieces of veal or chicken shaped into small balls the size of a marble, some mushrooms, and a few dice of truffles have been stewed. When it is time to dress the cutlets, fry them lightly and quickly, drain the butter from them, pour over them a few spoonfuls of white sauce, and just at the last a spoonful of thick cream; arrange them in a circle in the dish, alternately a large and a small fillet, filling the centre with the sauce.

The Satchel as a Jewel Safe.—A satchel, which may be so easily forgotten and left behind in cars or carriages, or be snatched from the hand, is the poorest of all "safes" for carrying money or jewels. A much more secure plan is to make a bag of chamois leather and sew it firmly inside the dress, or, better still, the corset. Valuable jewels can be removed from their cases, each wrapped in silver paper (jeweller's tissue paper) and buttoned or tied firmly in the chamois safe. The sort of white wash-leather bag that the Queen of England gives the pence in at White Hall to her old pensioners, a silver penny for every year of their ages, is the precise pattern needed. Bank notes, a large number, may be carried in the same way, inside the dress. Some Western ladies have been known to use their stockings as a bank, but this has its inconvenience. Any of these contrivances, however, are better than the easy-going satchel.

# Youth's Department.

## KATYDID.

Mrs. M. E. Sangster.

The golden-rod is tossing
Its feathery plumes in air,
The willows touch the laughing waves,
And all the world is fair.
And somewhere in the happy fields
Are tiny minstrels hid,
Who try to tell in merry tune
What little Katy did.

A little Katy darling
I think, who used to play
Just like her rosy namesakes now,
In heaps of fragrant hay,
Who skipped about the meadows,
And tripped along the grass,
While clouds of yellow butterflies
Flew up to see her pass.

This little madcap Katy,
I'd really like to know,
What funny thing it was she did,
That summer long ago.
But just as one musician,
Begins the tale to tell,
The chorus sounds with might and main,
From every hill and dell.

And Katy, Katy didn't
And Katy, Katy did,
Ring out in strains of mirth and glee,
From sportive elfins hid
In bowers of tangled briers,
And thickets lone and deep;
I listen to the concert till
It lulls me fast asleep.

—*The Congregationalist.*

## THE FROST AND THE FLOWERS.

By Mrs. Susan T. Perry.

If the little girl who walked through the garden at sundown with her plaid blanket shawl, pinned over her head, had understood the flower language, the frost would not have made such havoc among the flowers. She would have covered them all up that night, because the next day was flower mission day. Every Wednesday morning since early Springtime, the little girl had carried a box full of flowers to the train that went down to the great city of New York. She had never seen the city, but she had read a great deal about the Flower Mission, and sometimes the kind ladies who distributed her flowers would write a note of encouragement to her, and tell her how much good her pretty offerings had done. Flowers are like children. They need a great deal of tending, watching, and training. The weeds have to be carefully pulled out, for fear they will grow tall and rank and choke out the pretty flowers and hide their beauty. The little girl had some idea of the labor that she would have to perform when she undertook the raising of flowers for the mission, yet we all begin to build great schemes, and find after we accomplish them that we have made a greater outlay than we intended. This little flower missionary found that to make a success of her work she would have to give more time, strength, and patience to her work than she had imagined. But she was very faithful and her zeal never waned; her flowers grew in loveliness and profusion. The more she cut off, the more new ones she had. One of the neighbors said "it seemed as if this little girl's flowers grew larger and of richer colors than any others in the village." Her grandpapa said it was only fulfilling the Scripture promise: "He that giveth to the poor lendeth to the Lord, and that which he hath given will he repay him again."

When she passed by the syringa bush, she didn't hear the conversation between it and its next door neighbor, the lilac bush. She was calculating how large a box she would need for her flowers the next morning.

"We are going to have a frost to-night, said Syringa.

"Do you really think so?" the lilac answered. "It is quite early in the season—only the second week in September."

"Yes, but I've watched the seasons from my stand-point here by this arbor, over twenty years. I have grown weather-wise. The wind will go down and we shall have a frost," replied the wise syringa.

"I'm so sorry to heart you say that," said the morning-glory. "We are just beginning to enjoy life to its fullest degree: we keep awake now until the middle of the afternoon. When it was warm we used to grow drowsy and go to sleep by ten o'clock in the morning. I guess they will miss us at the breakfast table to-morrow morning, if the frost does come."

"And just as I've crept up high enough to look into that little girl's window up there!" exclaimed a pink morning-glory at the topmost pinnacle of the vine. "O deary me!

"I am going to spread my branches out as far as I can over this heliotrope," said syringa, "and try to protect it from the frost's chilly breath. It has been very sweet to me all summer, but it is very delicate and cannot resist such harsh treatment. It will be dead in the morning if I don't cover it."

Of course the little girl did not hear any of this conversation, so she went into the house very light-hearted, for there were quantities of flowers.

"Very cold night," said her mother when she came down to breakfast in the morning. "I'm afraid we had a hard frost."

The little girl pinned her plaid blanket shawl over her head and went out into the garden. The cruel frost had chilled everything. All the pretty flowers hung their heads. Not one morning-glory could be found for the breakfast table. And the mission, what would become of that!

The little girl's tears fell thick and fast as she looked at the desolation one night had wrought. And the syringa said to the lilac bush "Didn't I tell you so? Don't you feel so very sorry for that little girl?"

The only flowers that could be found for the mission was a bunch of heliotropes that the kindly syringa bush had covered up and kept warm, so the frost couldn't chill them. The little girl found a large handful of these sweet, lovely flowers cuddled under the large bush by the arbor. She picked them, and packed them in a little box of wet cotton, and sent them to the Mission. She wrote a note, and put it inside the box. This was the note:

"DEAR LADIES: The frost killed all my flowers last night. I am so sorry! I found these heliotropes underneath a bush; they are all I have left. Please give them where they will do the most good."

The little box arrived at the "Flower Mission Rooms" in perfect order. It was so cool that the flowers were as fresh as when they were first picked. The ladies decided to take the little girl's last flowers to the "Mercy Hospital," and give them to the young man who had been run over by the cars the week before. They had become interested in him because he was so badly hurt and a stranger. They carried the flowers to him. He took them in his hand, and thanked the kind ladies. Then they saw some tears rolling down his cheeks when he said "Heliotropes were my mother's favorite flowers; they make me think of her." The ladies said a few kind words to the young man, and then they went away.

The sufferer smelled of the sweet flowers. He thought of the good mother who used to love them so well, but who died so many years ago. He remembered her kind teachings: the prayers she had taught him—the prayers he had neglected to pray for years. He knew that he was a great sinner. He had wandered afar from his home and his Father in Heaven. He was all alone—a stranger in a strange land. He longed to have a friend. The note the little girl had written had fallen out upon the cot upon which he was lying. He picked it up and read it. "I had a little sister once," he said to himself; "she must have been something like this little Flower Mission girl—she was always kind to everybody. She is in heaven, too." The young man thought how pleasant it must be to be there; and while he was thinking about it, and wondering if the Lord would forgive such a great sinner as he was, and let him have a home with them, he remembered the hymn his mother used to sing so often. It was about

"His loving-kindness, O how great!"

"His loving-kindness," he kept repeating—"loving-kindness." He prayed to Jesus for forgiveness, and Jesus' loving-kindness was sufficient to wipe out his sins and give him peace. He was not alone any more; for Jesus was with him.

When the Mission ladies came around the next week, the surgeon told them the young man had passed away from earth. He was very anxious that I should tell you, to let that little girl who sent the flowers know how much good they had done him; that they were his mother's favorite flowers; that they had brought her teachings and prayers again to his mind; and that he had found Jesus.

Whe the cold November days came, and the little girl's flowers were all dead, and she was wondering whether they had done anybody any good in the great city to which she had sent them, this message came to her from the ladies of the Flower Mission. How her little heart rejoiced that her efforts had not been in vain, but had brought forth such good results.—*N. Y. Evangelist.*

## EXPLOSIVE ROAST BEEF.

We were lying down along the Rappahannock some time in the Fall of 1863, when Andy said one day: "Look here, Harry, let's have some *roast* beef once. I'm tired of this everlasting frying and frizzling, and my mouth waters for a good roast. And I've just learned how to do it, too; for I saw a fellow over there in another camp at it, and I tell you it was a success. You see, you take your chuck of beef and wrap it up in a cloth or newspaper, and then you get some clay and cover it thick all over with the clay, until it looks like a big forty-pound cannon ball; and then you put it among the red-hot coals, and it bakes hard like a brick; and when it's done, you simply crack the shell off, and out comes your roast, just prime!"

We at once set to work, and all went well till Corporal Harter came along. While Andy was off for more clay, and I was looking after more paper, Harter fumbled around our beef, saying he didn't believe we could roast it that way.

"Just you wait, now," said Andy, coming in with the clay; "we'll show you."

So we covered our beef thickly with tough clay, and rolled the great ball into the camp-fire, burying it among the hot ashes and coals, and sat down to watch it, while the rest of the boys were boiling their coffee and frying their steaks for dinner. The fire was a good one, and there were about a dozen black tin cups dangling on as many long sticks, their several owners lounging about in a circle, when all of a sudden, with a terrific bang, amid a shower of sparks and ashes, the coffee-boilers were scattered to right and left, and a dozen quarts of coffee sent hissing and sizzling into the fire, and our poor roast beef was a sorry-looking mess indeed when we picked it out of the general wreck.

We always believed that Harter had somehow smuggled a cartridge into that beef when our backs were turned.—*St. Nicholas.*

## IN SCHOOL AGAIN.

So the summer has really gone!

Yes, the long, bright days so full of warmth and beauty are past. The roses have bloomed and faded, the grain has ripened and been gathered; the hay has been cut and packed into the barn or piled into big, shapely stacks; down in the orchard the afternoon shadows lie long-drawn out under the trees where the apples are putting on vivid tints of gold and scarlet; through the trees the September winds are blowing.

All this means that the holidays are over, and that school-days have come once more.

Are you glad, or are you sorry, boys and girls? Both sorry and glad, perhaps: Sorry that so many pleasant things have come to an end, and glad that so many pleasant things are to be.

There is a well-known author who says:

"If all the years were playing holidays
To sport would be as tedious as to work."

No doubt many of you feel how true that is. No matter how much you love to play and romp—and all the children ought to love to play—there are times when you are really tired of your balls and bicycles, and dolls and baby houses and croquet, and when you would rather sit down with a good book from which you can learn something, than to do anything else in the world. Beside that, you remember what you learned in your nurseries:

"All play and no work makes Jack an idle boy."

Of course none of you wish to be idle, so you see that you have Shakespeare and Mother Goose both to prove to you that you are glad to hear the school-bells ring once more, and that the reasons why you like to hear them are, first, because work is in itself a pleasure, and second, because work does you good.

Now Cousin Lois is going to turn school-ma'am, herself, for a moment, and read you a short lesson about going back to school.

In the first place, if you are to be good scholars, you must determine to do the best you can, and then try to do so with all your might.

Not long ago there lived in England a very good and wise man, Charles Kingsley. When you grow older you will probably read some of his books, for they are read all over the United States as well as in his own country. Perhaps some of you can sing his song, "The Three Fishers," and perhaps you have heard how much good he did among the poor people to whom he preached for many years. Well, it was said of him that he was so thoroughly in earnest in everything he did, that the habit followed him even into his sleep. That habit of doing things heartily made him a great man. This is the first part of the lesson—be in earnest; and here is another old saw to help you to remember it:

"Work while you work, play while you play,
For that is the way to be happy all day."

In the next place, be honest. Scorn to deceive your teachers, or to cheat your schoolmates, or to play tricks on anybody. Do not think (Susie, or Georgie, or James, or Nellie) that it is smart to try and break the rules and conceal what you have done, or to peep into your book during recitation, or to whisper an answer to a companion, or pass your slate behind your back and get some one who has been more industrious than yourself to work out your examples for you. Be honest, no matter what happens. It is better to fail than to deceive.

The last part of the lesson is this; be kind. Show yourselves to be loving children, just the sort that everyone will love.

After all, the whole lesson is found in these two verses from the twelfth chapter of Romans. Will you not commit them to memory?

"Be kindly affectioned one to another, with brotherly love, in honor preferring one another;

"Not slothful in business, fervent in spirit, serving the Lord."—*Christian Intelligencer.*

## AN OLD PROVERB.

Pouting, my darling, because it rains,
And flowers droop, and the rain is falling,
And drops are blurring the window-panes,
And a moaning wind through the lane is calling!
Crying, and wishing the sky was clear,
And roses again on the lattice twining!
Ah well, remember, my foolish dear,
"'Tis easy to laugh when the sun is shining!"

When the world is bright and fair and gay,
And glad birds sing in the fair June weather,
And Summer is gathering, night and day,
Her golden chalice of sweets together;
When blue seas answer the sky above,
And bright stars follow the day's declining,
Why, then, 'tis no merit to smile, my love,
"'Tis easy to laugh when the sun is shining!"

But this is the time the heart to test,
When Winter is near, and storms are howling,
And the earth from under her frozen vest
Looks up at the sad sky, mute and scowling.
The brave little spirit should rise to meet
The season's gloom and the day's repining;
And this is the time to be glad; for, sweet,
"'Tis easy to laugh when the sun is shining!"

—*Wide Awake.*

## A BEAUTIFUL INCIDENT.

It is related that during the first few days of the reign of Queen Victoria, then a girl between nineteen and twenty years of age, some sentences of a court-martial were presented for her signature. One was death for desertion. A soldier was condemned to be shot, and his death-warrant was presented to the Queen for her signature. She read it, paused, and looked up to the officer who had laid it before her, and said, "Have you nothing to say in behalf of this man?" "Nothing; he has deserted three times," said the officer. "Think again, my Lord," was the reply. "And," said the gallant veteran, as he related the circumstance to his friends, (for it was none other than the Duke of Wellington,) "seeing Her Majesty so earnest about it, I said, He is certainly a bad soldier, but there was somebody who spoke to his good character, and he may be a good man, for aught I know to the contrary." "O, thank you a thousand times!" exclaimed the youthful Queen; and hastily writing "Pardoned," in large letters, on the fatal page, she sent it across the table with a hand trembling with eagerness and beautiful emotion!

## A ROYAL HOME.

Sandringham is indeed the home of the Prince and Princess of Wales. Every step taken by the visitor shows him this both within the house and without. It is the receptacle of objects most highly prized by their owners: some rich in value, others trifling; from golden caskets and paintings of price, to pretty toys and knicknacks, but all associated with some pleasant memories. There are pictures of the Danish home of the Princess—the home of her early days before we had taken her to ourselves as "Our own Alexandria from over the sea;" portraits of her royal parents, of Copenhagen, in close proximity to others depicting the home life here and in Scotland. As you step from the vestibule into the saloon, a nobly proportioned room, with high roof of open oak work, these and many other objects meet the eye. The whole aspect of the house speaks of home. The reception rooms are made to live in; the morning-room of the Prince and Princess is a model of blended masculine and feminine tastes. Books and china; wonderfully clever drawings of Highland sport; family photographs, big game trophies, are mingled together. In whatever rooms you go there are books. The library has no monopoly in this respect. The "Serapis room" (so called from its being filled with belongings to the Indian troop ship) is full of them, and the Equerries' room is lined with book shelves. The dining room is panelled with pictures of Spanish life, the gift of King Alphonso; the billiard room is hung with Leech's well-known pictures. The Prince of Wales is a great collector of the portraits of his friends. Most of them are of the "Vanity Fair" type, but the likenesses are undeniable. The house in the park occupied by the gentlemen-in-waiting, and soon about to become the temporary residence of Prince Albert Victor of Wales, is full of them; nearly every room a gallery of well-known faces.

## HOW PEPPER GROWS.

While at Penang, my gharrie driver took me to see a Chinese pepper plantation. Pepper is a very profitable crop. The vine begins to bear in three or four years after the cuttings have been planted and yields two crops annually for about thirteen years. It is an East Indian plant rather pretty, but of rambling and untidy growth, a climber, with smooth, soft stems, ten or twelve feet long, and tough, broadly ovate leaves. It is supported much as hops are. When the berries on a spike begin to turn red they are gathered, as they lose pungency if they are allowed to ripen. They are placed on mats, and are either trodden with the feet or rubbed by the hands to separate them from the spike after which they are cleaned by winnowing. Black pepper consists of such berries wrinkled and blackened in the process of drying, and white pepper of similar berries freed from the skin and the fleshy part of the fruit by being soaked in water and then rubbed.

The nutmeg tree is a beautiful tree from forty to fifty feet high when full grown, with shining foliage, somewhat resembling that of the bay, and its fruit looks like a very large nectarine. One fully ripe was gathered for me. It had opened, and revealed the nutmeg with its dark brown shell shining through its crimson reticulated envelope of mace, the whole lying in a bed of pure white, a beautiful object.

# Pleasantries.

"Why did you take your boy away from my school?" asked a teacher of an old negro. "Wall, I tell yer. I heard de white folks say dat de colored man was in need ob higher eddycation, an' I sent my boy up on de hill."—*Arkansaw Traveller.*

What did you get out of that case?" asked the old lawyer. "I got my client out of it," replied the young one. "And what did he get out of it?" "Satisfaction, I reckon. I didn't leave anything else for him to get." "Young man," said the senior, proudly, "you'll never be a judge. There is not enough money on the bench for you."

Five or six couple had been invited in to play cards and listen to music, and peaches had been passed with other refreshments. The party was just ready to break up when the terror of the family entered the parlor and called out:

"There, pa, what did ma tell you?"

The "governor" probably knew what was coming, but before he could get the youngster out of the way he shot off the other barrel with:

"Ma said if we bought cling-stone peaches we'd save at least half, and we have."—*M. Quad.*

The Professor, from his official chair—"We who ourselves dedicate to a noble career find necessary to the complete fulfilment of our mission a large development of the body as well as a powerful unfolding of the intellect. Our duties are laborious and painful. We must accustom ourselves to perform them without helps extraneous or artificial. The good engineer, like the skillful mariner, must be able to shave himself in the dark without a looking-glass." A pupil—"But, if in the dark, how might a looking-glass aid him?" The Professor—"Silence the mouth, sir. You come here to learn."—*City of Mexico Monitor.*

# THE MESSENGER.

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REV. D. VAN HORNE, D.D., } SYNODICAL EDITORS.

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TO CORRESPONDENTS. Communications on practical subjects, and items of intelligence relating to the Church, are solicited. Persons who forward communications should not write anything pertaining to the *business of the office* on the back of their communications, but on a separate slip—or, if on the same sheet, in such a way that it can be separated from the communication, without affecting it.

☞ We do not hold ourselves responsible for the return of unaccepted manuscripts.

WEDNESDAY, OCTOBER 3, 1883.


## MAKE HOME ATTRACTIVE.

Whatever pleasures or necessities may have led people to take vacations during the summer, the season for that is now over and they have returned to their usual duties. Business has commenced in earnest, the schools have opened, and families have settled down to their routine life.

We do not know that many of our readers belong to the class who have been at all demoralized by any recreations they have taken. As a rule they are plain, sensible, people, whose incidental indulgence in that way has not led them to mental dissipation; but it is easy for any one to become so unsettled, that there is very little relish for common place duties. We would suppose that this state of feeling would be more likely to grow out of uninterrupted labor, since one of the advantages of leaving home is the pleasure of coming back to it, but in any case it is unfortunate when the joys and associations of family life pall upon the taste.

It is well that the languor of the satcheled urchin when he first starts to school, soon passes away; but every thing that makes every-day work joyless and irksome should be carefully guarded against and corrected. Parents should make the fireside the most pleasant place in the world, and we hope they will think of this now that the long winter evenings are coming on. There are thousands of resources which may be developed in that end, and all of these would bind families to the hearthstone.

A great danger lies in the fact that there is so little domesticity in the pleasures of life. Husbands and fathers spend their evenings loafing in stores or saloons and boys feel that they must run the streets to have a good time. Even girls learn to gad about in gossiping groups, out of the restraining presence of mothers, in order to enjoy themselves. It seems to us that religion itself is ostracised in this way from the roof-tree. The family altar is depreciated and neglected for the public assembly, where alone it is supposed piety can be promoted.

If every thing is made hard and harsh and forbidding at home, it is but natural that there should be a disposition to go elsewhere for enjoyment and that estrangements and alienations should follow. We throw out this suggestion as a hint for thoughtful persons, who are wondering why it is that the bosom of the family has so few attractions for those who ought to find their chief joy there.

## TWO FROM ONE FAMILY.

On Thursday last a meeting was held at Harrisburg, Pa., to bid farewell to Miss Annie C. West, who will leave shortly to engage in missionary work in Japan. At the same time a tender God-speed was given to her brother Mr. Robert West, who goes to the Presbyterian College at Bayreuth, Syria, as a tutor. These young persons are both well educated, the sister having graduated at Wilson Female College, Chambersburg, and the brother at Nassau Hall, Princeton. They are the children of Rev. William A. West, who graduated at Marshall College, in 1849, and his wife who was Miss Jane Waddel, a niece of Rev. Dr. Thomas Creigh, of Mercersburg. The parents are known and honored by many in our Church who will rejoice in the consecration, and pray for the success of those who are going to serve the cause of Christ in foreign lands.

The Universalists in Connecticut have during the last year made a net gain of but twenty seven in Church membership. In speaking of this the *Christian Advocate* says, "The number that their doctrines have led to neglect all religion is not reported." It is not surprising that Churches of that stamp do not multiply and increase. If it is believed that all men are to be saved eventually without regard to their personal relation to Christ one great incentive to repentance and faith is gone. People will not concern themselves about what they think will come right in the end whatever they may be or do. The transition to infidelity is natural enough.

One of the worst purposes to which a minister can be put is using him to scare children. We met one recently who has long occupied a large field, including a mountain district, into which he has been called whenever any one died, if at no other time. The children have associated him with funerals, and call him the 'burying man." Whenever they are "bad" their parents threaten them with his presence in that capacity, and they have learned to scamper like rats whenever he comes in sight. The minister is one of the most amiable men in the world, and of course regrets the unwarranted use of his name.

The excitement created by the apparition claimed to have been seen by the peasant girl, Benardette Souberoirs at Londres, France, has by no means subsided. Thousands of people have since made pilgrimages to the fountain where the vision is said to have appeared, and that is not all, for the event is to be commemorated in this country in something of a permanent form. A shrine is to be erected in the garden of the Convent of Notre Dame, West Rittenhouse Square in this city. In appearance it is said to be like an altar built of granite. "Upon its completion a statue of the Mother of Christ will be placed in the centre. At the base will flow a small stream of water, passing over miniature rocks until it reaches a fountain, which is to be placed in the centre of the garden. A brick wall on West Rittenhouse Square shuts out a view from the outside. The intention is to permit all to enter who desire to indulge in religious devotion. It is thought that very many Catholics will daily visit the shrine, and the hour for the visitation is likely to be the noon hour." The Roman Catholic Church seems thus to endorse the belief in this vision and we are not surprised at their effort to transplant it to American soil.

The San Francisco *Argonaut* in commenting upon Mr. Beecher's recent visit to that city, says: "His Biblical vagaries have ceased to amuse the irreverent, and his irreverences have ceased to shock the religious. Nothing can save him next lecture season but a new doubt."

The *Evening Call* is the name of a new and spicy paper which was successfully launched in this city last week by Robert C. Davis. The proprietor seems to be much annoyed by a typographical error which occurred in advertising the paper in the other city journals. He meant to say his paper was on a paying basis without "begging" any business, and the types said without "having" any business. The four letters made a great difference. Such mistakes occur at times in the most carefully guarded papers, and generally in places where they are least suspected, and where men are most anxious that they should not occur. By the way, the *Boston Post* says that a poet whose poem did not get a favorable notice from the critics, need not wonder at it in view of the fact that the printer got the words "golden light," "butter snipe." People who think such errors inexcusable, should try the newspaper business a few months.

The Presbyterian Church has lost two of its eminent ministers lately. Dr. Edwin F. Hatfield, who was for a long time Stated Clerk of the General Assembly, and who was Moderator of the last meeting of that body died in his summer home at Summit, New Jersey, on the 22nd of Sep., and Dr. W. E. Knox, of Elmira, New York, died on the 17th inst.

A correspondent of the *Presbyterian* writing from Chicago, speaking of the Moody and Sankey Convention at Farwell Hall in that city says: "So far as the ministry and official laymen of the Church are concerned Presbytery is much more helpful in every way than any convention, being much less liable to be subject to the annoyance of the crank whose prominence stands usually in proportion to his vanity and imbecility. There is an air of put-it-through energy in these conventions that renders them spirited, and at the same time generally prevents the thought from running into any serious depths. And the platitudes and common places are poured forth by young and ardent zealots until the convention froths over and spills the draught. Mr. Moody has an excellent faculty of settling an habitual crank, especially with the help of Mr. Sankey's singing, but the egotist ever buzzes around the convention like honey-bees around a candy shop. A still, quiet prayer-meeting, or an orderly Presbytery, has no attraction for him."

Rev. Henry Eyster Jacobs, D. D., was inaugurated Norton Professor in the Evangelical Lutheran Seminary in this city on last Thursday evening, the 20th inst. The services were conducted by Drs. Jos. A. Seiss and B. M. Schmucker, officers of the Synod. Dr. Jacobs' address on the occasion is spoken of as an admirable presentation of the duties incumbent upon a teacher of Systematic Theology, and at the same time a clear expression of his convictions in regard to "Lutheran doctrine and Christian life" He paid an appreciative tribute to Dr. Krauth, his distinguished predecessor. Dr. Jacobs up to this time has been Professor of Greek in Pennsylvania College at Gettysburg, and brings ripe scholarship, and experience to his new duties.

The children of Dr. F. C. Reamer, deceased, have placed a window in the new Reformed Church at Bedford, Pa., in memory of the late Dr. Samuel R. Fisher and Naomi his wife. Another window will be a memorial to Rev. Henry Heckerman, long pastor of the charge and still another to Rev. Stephen K. Kremer, who was called to his reward in the strength of his manhood, while laboring at Greencastle.

## A LESSON FROM ÆSOP.

This eminent fabulist and practical philosopher may be regarded as the Solomon of the heathen world, in the period in which he lived. He is one of the most unforgotten of all the learned and wise men of classic times. Almost every child knows something about him and his fables. We remember the time when we were familiar with many of these wonderful little pieces without knowing whether Æsop was a Gentile, Jew or Christian, ancient or modern. We rather supposed the latter, so consonant were many of his sayings and allusions with the ideas and things of our own time.

We have just been looking over that excellent school book, "Andrew's Latin Reader," containing among other things, over fifty of these fables. The last of these started us upon a train of thought, which we have concluded to write down. The subject of the fable is, "The Vices of Men," and says that Jupiter placed upon every man two sacks, one on the back filled with each one's own vices, or sins, and one on the breast filled with the evil deeds of other people. For this reason, Æsop moralizes, we cannot see our own faults; but no sooner do our neighbors err than we become their judges. If Jupiter really treated his children in such a way he could not have been a very good deity, but that does not affect the truth contained in the fable. It is a rather clumsy idea too, that men should move along through life, carrying, Jewish pedler-like, a sack of sins and shortcomings on the back, and those of their neighbors on the breast, before the eyes; but somehow it looks much like truth, however homely the form in which it is expressed. Indeed all good people should thank Æsop for the ugly garb in which he makes vice appear. Not a little would be gained for men's reformation if sinners of refined manners and culture could be made to see themselves in the grotesque figure of a tramping pedler laden fore and aft with things begotten from beneath. Only think of a fine gentleman or lady jogging along in such fashion. And yet in reality, though not apparently, that is a faithful description of all people of the world. Their own sins they must carry, but not in front of them, where they would be constantly reminded whose sins they are, but in a huge bundle on the back, where in time they cease to be felt as a burden, and in their position are unperceived by their possessor. Then in front of them, on their breasts, they stow away in a sack the vices, real or imagined, of others. These they look at (forgetful of their own) and pass judgment upon them, neither seeing nor feeling the ugly mass of their own faults. Thus they seek to magnify the slightest imperfections and infirmities of their neighbors, while in reality they are only increasing the mountain on their backs, and inviting a judgment that will be unerring and terrible.

Æsop must have had a keen sense of the meanness of this common vice—looking after other people's imperfections instead of one's own. Heathen that he was, he bore the same testimony on this subject as we find in the inspired Word, only that in the latter the teaching is without the least error, and in form also is in perfect harmony with its Divine authorship. "Judge not, that ye be not judged."—"Every man shall bear his own burden."—"Consider thyself, lest thou be tempted."—"Let a man examine himself."—"Thou hypocrite, cast out first the beam out of thine own eye, and then shalt thou see clearly to pull out the mote that is in thy brother's eye."—"Judge not according to the appearance, but judge righteous judgment" These are greater words than those of our droll pagan fabulist, yet he deserves the praise of all good men for warning us of one of our most dangerous enemies. K.

## A WIDOW'S EXAMPLE.

Sometimes, when an appeal is made to professing Christians in behalf of some worthy object of benevolence, it is met with an excuse of financial inability. It is not unlikely that many well-disposed persons are self-deceived in regard to the matter, and are tempted to withhold their gifts altogether because they are unable to offer large donations, thus depriving themselves of the pleasure and spiritual advantage of giving according to their means.

The following letter received by the treasurer of our Foreign Mission Board, last month, written by a lady residing in the State of Illinois, who little thought her views would find their way into public print, will serve to correct some false notions regarding the spirit of true beneficence.

It runs as follows: "I am a poor widow, left to care for a family of eight daughters; yet, every year since my husband's death, I have been able to give my 'mite' towards the cause of missions. By this means I am assured in my own heart that I have been abundantly blessed; and by it also I know that my prayers are heard and answered. Therefore, I am persuaded that this has been a benefit to my family of little ones, temporally, and that it will also be for our spiritual and eternal good. Since we have given our portion to the cause of God, each year, we have been blest in all our undertakings; and I must say, with my whole heart, 'Thank God for all His mercy in providing for our wants.'

"We are organizing a missionary society among the children in our congregation, and have already secured a number of members, four of whom are my daughters. We are praying, laboring and hoping that there may be many others added. I am sure that there are very many children within reach who might be numbered with us were their parents only more willing to coöperate in the good work. I trust, however, that the time will soon come when there may be many more hearts opened widely towards the cause of missions.

"We will be thankful for any hints you may be willing to furnish us for the conduct of our meetings, with a view of greatly increased interest in the future. Our custom has been to have singing, then prayer, the calling of the roll; payment of our dues—10 cents initiatory fee, and 5 cents per month afterwards—closing with reports of officers, appropriation of money to mission interests, etc. I should also like information as to how a *Woman's Missionary Aid Society* might be successfully organized and conducted. Praying that success may attend the foreign mission work, I remain, yours, etc.,

"_____"

The spirit of this letter is like the story of the widow at Zarephath (1 Kings 17), whose "barrel of meal wasted not, neither did the cruse fail, according to the word of the Lord, which he spake by Elijah." We are also reminded of the words in Mark 12: 43–44: "This poor widow hath cast more in than all they which have cast into the treasury: For they all did cast in of their abundance: but she of her want did cast in all that she had, even all her living." Does not the Prophet also speak to many of us in this connection (Isa. 32: 8–9)? "The liberal deviseth liberal things: and by liberal things shall he stand. Rise up, ye women that are at ease; hear my voice, ye careless daughters; give ear unto my speech." V. H.

Rev M. F. Frank of Farmersville, Ohio, with Rev. S. P. Mauger of St. Vincent charge Chester county, Pa., visited our office last week. They have the flush and vigor of youth and we hope they may long serve the Church.

Rev. J. A. Hoffheins of Martinsburg, W. Va., has been ill for some time at his mother's home in Gettysburg, but we are glad to hear that he is convalescent. His physicians recommend him to be careful not to commence full work too soon.

Rev. H. K. Binkley reports twenty-four new subscribers for the MESSENGER and eighty for the *Hausfreund*, in the Jordan charge, Lehigh county, of which Rev. J. E. Fogel is pastor.

# Communications.

## PITTSBURGH SYNOD.

This Synod met in Trinity Reformed church, Kittanning, Pa, Sept. 26, at 7.45 o'clock, P. M. Rev. F. Pilgram preached a stirring opening sermon from Rom. 10: 12—18. Synod was then called to order, and the roll-call revealed a good attendance. Rev. D. B. Lady was chosen president, Rev. S. R. Bridenbaugh, vice president, and Rev. J. W. Pontious, corresponding secretary. Elder T. J. Craig was re-elected treasurer. Synod then adjourned till 9 A. M., Thursday, when it met again and entered upon its work in good earnest. It was thought well to have the Rules of Order read for the benefit of Synod. Regular commitees were appointed, and papers and reports handed over to the proper committees.

The records of the Classes, constituting the Synod, the reports of the Board of Publication, and Board of Directors of St. Paul's Orphan Home were received. The latter was read and shows the Home to be in good condition, but the building needs a new roof. This will call for increased contributions from the churches. The report of the Board of Visitors to the Theological Seminary was read, and shows that institution in successful operation. This Board only reports 20 students in the Seminary during the year and urges efforts to increase the number of students for the ministry.

The report of the Board of Trustees of Literary Institutions was read and states that the Greensburg Seminary in a flourishing condition, having had about a hundred students during the year. The report of the Superintendent of Missions was distributed in printed form among the members, so as to preclude the need of reading the report by the clerk.

The following minute was adopted with a resolution that the corresponding secretary send copies of it to the several bereaved families:

"It is with painful sense of sorrow, that this Synod has learned of the sudden and unexpected affliction that has befallen our worthy and esteemed missionary, Rev. J. J. Pennepacker, in that he was some time during the summer, seriously disabled in his own person from attending to the duties of his ministry, and at a time of his service when he was just beginning to gain and hold the confidence of his people. We deeply sympathize with this brother, his family and the charge he serves, in this most mysterious dispensation of Divine Providence. We tender them the free and unrestrained expressions of our feelings of commiseration and condolence; and pray that He 'who tempers the wind to the shorn lamb,' and who has spoken words of life and comfort to the distressed and weary ones of men, may answer their prayers, and in His own good time, grant this our brother a speedy recovery and his wonted vigor, to the joy of his distressed family and the blessing of the Church in which he has proven himself a faithful ambassador of the Lord Jesus Christ.

"The sad tidings of the very sudden and unlooked for death of Elder Daniel Hale, delegate elder-elect of the Emlenton charge, has been reported to this Synod by his pastor, Rev. R. C. Bowling. His death occurred on Thursday, September 13, just two weeks before the meeting of Synod which he had expected to attend. In the death of this good and active elder of the Emlenton charge, we recognize the almighty and inscrutable providence of Him who doeth all things well. And whilst this Synod has sustained a loss in the ready aid and judicious counsel he might have rendered at this annual meeting, his sudden demise is perhaps more seriously felt in his own family circle, and in the counsels of the consistory of which he was an earnest and efficient elder. We bear to these suffering friends our kindliest feelings of Christian sympathy and regard in this the hour of their sad and sorrowful bereavement, taking to heart the solemn admonition—'Be ye also ready, for ye know neither the day nor the hour in which the Son of Man cometh.'"

Thursday evening was devoted to Sunday-school interests. The topics on the programme were fully discussed by the brethren appointed by the Board and others in five minute speeches. It was generally admitted that the Sunday-school is a necessity in carrying forward church work. That it is an arm of power and influence in gathering into the church and promoting the edification of the adult and juvenile membership in the knowledge of the Lord and making them meet for the eternal inheritance. The efficiency of it depends greatly upon its management.

The committee on Synodical Minutes brought before the Synod the unfinished business, when it was found that the brethren had been faithful in carrying out the behests of Synod during the past year. The special collections enjoined were generally taken and other requirements and injunctions complied with.

### Church Extension.

The Board of this Synod reported, but had not presented the draft of their constitution, hence were given a year's time to complete said draft and submit it to Synod. They reported some $2500 collected and loaned to Missions. They announced the $100 plan of raising funds not a success, so far, but urge upon wealthy members to contribute $100 gifts to this cause, that the church may be more rapidly extended and built up.

The Synodical Board of Education reported seven students under its care now, that only four received aid from this Board during the past year, and ask $1100 for this cause for the coming year. Pastors are urged to keep before the churches the duty of proper young men to devote themselves to the Gospel ministry, and also the duty of parents to devote their sons to this holy work.

Rev. J. M. Schick preached the sermon on Friday evening.

H. F. KEENER, Stated Clerk.

## SOMETHING MORE ABOUT MICHIGAN.

In a former article we spoke about the large amount of government land still unsold in this State, while there are also upwards of four millions of acres of railroad land for sale, distributed among the following roads: The Flint and Pere Marquette, its line extending from Monroe in the south eastern corner of the State to Ludington on Lake Michigan, and the lands which it holds lie in every county through which its track passes between the head of Saginaw bay and its western terminus, and in some of the adjoining counties. The usual terms are one-fourth down, and the remainder in three or five annual payments at 7 per cent. interest.

Grand Rapids and Indiana. This line extends from Fort Wayne, Ind., to Traverse City and

Petrosky on Little Traverse bay, the great summer resort, and is now completed to Mackinac City and the famous straits of the same name. Its lands are principally situated in the counties intersected by its rails between Kent and the northern boundary of Emmet counties. The prices on these lands range from $3 50 to $7 per acre, according to location. Terms the same as above. This company has 500,000 acres, among which are some very rich farming lands. The land commissioner is W. O. Hughart, of Grand Rapids, whose courteous and urbane manner has made him many friends by those who have had business in his department.

Jackson, Lansing and Saginaw. Its line begins at Jackson, and deflecting to Saginaw bay, reaches the extreme limits of the lower peninsula at Cheboygan and Mackinac City. The company owns lands in all the counties penetrated by the line between Saginaw bay and the Straits of Mackinac, and in some contiguous counties.

Detroit, Mackinac and Marquette. This line, recently opened on the upper peninsula, forms a connection with the roads of the lower peninsula by means of a ferriage at Mackinac City, and unites St. Ignace on the straits with Marquette on Lake Superior, and the Marquette, Houghton and Ontonagon railroad extending westward. It owns 1,300,000 acres of land in the counties which it intersects. Strictly agricultural lands range from $4 to $10 an acre. The terms being one-fourth down and the remainder at the option of the buyer within ten years.

There is also the Chicago and Northwestern; the Lake Superior Ship and Canal Railway and Iron Company; St. Mary's Canal Mineral Land Company; and the Michigan Land and Iron Company, all in the upper peninsula, and each having thousands of acres of unsold lands, varying in price from $2 to $10 per acre.

### Practical Hints.

Persons coming here from other States or countries should, as early as possible, form some idea of the part of the State in which they prefer to settle. It will be comparatively easy after that to acquire definite knowledge of neighborhoods. The county seats and business centres of those parts of the State in which the unoccupied lands are situated always contain competent men who are willing to impart the benefit of their own knowledge to those who are desirous of making a settlement, and the information derived from intelligent and trustworthy citizens possessing a local acquaintance with the country is more satisfactory and minute than any that can be obtained from books and advertisements. Then before purchasing there should be a careful and personal examination of the land itself, and of its vicinity and opportunities. The man who buys a farm for the home of himself and his family without exercising his own judgment will be very apt to fail in any enterprise he may undertake.

The peculiar advantages which settlement in Michigan offers to farmers seeking new homes lie mainly in its exceptional adaptation to mixed husbandry, the acceptability of all its parts to general markets, its facilities for transportation, the established character of its institutions and society, its light public burdens, its certain and rapid growth in the future, and the readiness with which good lands can now be bought for a little money.

There are many advantages attending the settlement of new countries in colonies. A company of several families may largely reduce to each member the expenses of choosing a location, outfit, etc., and at the same time preserve the comforts and benefits of old associations. In cases where considerable tracts of land are thus taken up, if purchased from railroad companies, some modification in price and reduction in traffic rates are given.

Ultimate success will depend, of course, largely upon individual traits of character. Without industry, frugality, sobriety, and common sense, there is not prospect for any one, anywhere, or in any pursuit. It is only claimed for Michigan that these qualities will have fair play under peculiarly favorable conditions.

### Practical Aspects of Transportation.

Almost the entire State has short rail communication with the lake ports, and thus can secure water transportation at cheap rates to the west, the east, and especially to the sea board, for its grain, metal, fruits, and other products. The points in Michigan at which rival railroads come in contact are so numerous, and their lines cross each other so frequently, that no combinations of the great trunk companies, and no pooling of interests on their part, can prevent local competition from making itself felt. The State being several hundred miles nearer the seaboard than the other grain producing States and Territories of the north-west, the farmer in this State can get for his crop a price as much higher than that which his western competitor can command, as the rates of freight are in his favor. As a matter of fact it has during the last few years cost the farmers of the north-west from seven to seventeen cents more per bushel to market their exported wheat than it has those of Michigan, and these low rates enure to the benefit of the farmers of this State, who have always obtained fair prices for their crops, and have never found it necessary to imitate the example of the less fortunate settlers on some of the prairies of the far west, who have found it more profitable to use their grain for fuel than pay charges for transportation.

### Public Educational System.

No State has, in proportion to its wealth, done more than Michigan for the support of free schools of all grades. Its educational system has its secure foundation both in the organic law of the commonwealth and in the traditions and affections of the people. In 1785, Congress, in an ordinance providing for the sale of lands in territory north of the Ohio River, reserved for the support of public schools "Section 16" in each township, to be organized in that vast domain. Practically, this action set apart for educational uses one thirty-sixth of all the public lands in that region.

The wise policy of providing for the free education of the people, thus outlined in the enactments of the National Government, found sincere and intelligent support in the pioneer settlers of the State, who came chiefly from New England and New York, and brought with them the broad views upon educational topics which had already made these communities prosperous and influential. Accordingly, well-directed steps were taken at an early day to see that the liberality of Congress was made useful in the highest degree, and the foundations were laid broadly and deeply of a school system which, to-day, rivals that of any State or country, in its completeness and its practical value.

The Constitution of the State provides that "a system of primary schools, whereby a school shall be kept without charge for tuition, at least three months in each year, in every school district in the State." All children of five years of age and over, of whatever race, color, or condition are entitled to admission, without charge, to the public schools of the State in the districts in which they reside. The schools are known as graded and ungraded. The latter exist in the smaller districts, and preserve the chief features of the original primary school.

They occupy inexpensive buildings, are under the charge of but one or two teachers, and are almost exclusively confined to instruction in the elementary branches. The graded schools are found in the more thickly settled rural districts, and in the villages and cities. Their courses of study range from the primary department through the grammar school to the high school, and the system so fully developed in the State, receives a child ignorant of the alphabet, and in a few years fits him for admission to the university.

The revenue for the support of the primary schools is derived from the following sources:

1st. *The Primary School Fund.* This principally consists of the proceeds of the original "Section 16" grant. Under that grant the State came into possession of over 1,000,000 acres, and in September, 1881, the condition of the fund from the sale of lands, and still due from purchasers was three and a half million of dollars.

2d. *The One Mill Tax.* Each township is required to raise annually for "school and library purposes," a tax of one-tenth of a cent on each dollar of its assessed valuation, and this is apportioned to the school districts in which it was raised, provided such districts have maintained at least the minimum school term required by law, which is three months. The general law requires at least five months school in districts having over 30 and less that 800 children of school age, and not less than nine months in districts with more than 800.

3rd. *Local or District School Taxes.* These are voted by the people of each district, or by the school boards elected by them, under certain restrictions imposed by law with the view of preventing extravagance. The total taxation in the State for primary purposes in 1881 was $2,795,934, or about $1.70 per capita of the population, and but a little over three-tenths of a cent on a dollar of the assessed valuation of the State.

### The State University.

The University of Michigan has, during a score of years maintained its position as one of the first American educational institutions, ranking as the rival of the celebrated eastern colleges with colonial histories. It is strong in the breadth of its fundamental plan, the practical usefulness of its work, the value of its contributions to the general stock of knowledge, the ample character of its equipment, the cheapness with which its advantages can be enjoyed, and its thoroughly democratic atmosphere. Its single collegiate department has developed into three courses, while five additional departments have been established. Its library now numbers 39,000 volumes, with many thousand pamphlets. Its first catalogue contained but fifty-three names, which has now passed beyond fifteen hundred. It has won an international reputation, and its rolls have borne the names of students from all parts of the United States and from many foreign countries.

It may also be said, with its ample equipment and numerous courses of study, it is emphatically the poor man's university. All its advantages are open at merely nominal fees to any qualified applicant. With personal economy the student can support himself during the collegiate year with but a small expenditure. Labor is not despised at the university, and twenty years ago the late Chief Justice of the State did the duties of a janitor about the law school, and thus helped to secure the diploma which introduced him into a professional career of early eminence.

The State has also a Normal School, designed to prepare teachers for service in the common schools. Students of either sex are admitted who can pass an examination in the common English branches. Each member of the Legislature is entitled to appoint two pupils, to whom instruction is free; all others pay a tuition fee of $10 per year. D. H. R.

September 20, 1883.

## FOR THE WEST.

David Kifer and his son George, with their respective families, will move this week to the State of Iowa. They have been faithful members of the Reformed Church at this place for eight or ten years. The elder Kifer has purchased a section of land in Woodbury county, Iowa, near Sioux City, and they are going out to live on and improve it. There is no Reformed Church in the near community to which the Kifers are going, and probably none in the county, though a goodly number of Reformed people are scattered throughout different parts of the county. The Kifer families are exceedingly anxious to have a congregation organized near them, and will lend a strong hand towards securing this object; but they would like to have some assistance and have asked me to extend an invitation, through the MESSENGER, to other persons of the same faith, who may be thinking of seeking homes in the West, to come to their community and locate near them. David Kifer had formerly lived in Eastern Iowa, and consequently knows so nothing about the State, and is capable of selecting a good locality for farming and grazing purposes.—Excellent land can be bought in that country at from four to fifteen dollars per acre.

Should any reader of this letter wish to make any inquiry in regard to that section of the West, and ascertain the particulars as to soil and climate, he can address a letter to David Kifer, Sioux City, Iowa, who will cheerfully give all the information in his power.

A. E. TRUXAL.

Irwin Station, Pa., Sept. 25, 1883.

## Church News.

☞ Stated Clerks of Classes and Pastors will oblige us by sending such items of News as will be of interest to the Church.

### OUR OWN CHURCH.

#### Synod of the United States.

**Grace Mission, Phila.**—In addition to what has heretofore been said in reference to the dedicatory services of this Mission recently held, it may be added that the amount collected as offerings during the services was $252.41.

The chapel is now free of debt. The congregation is said to be in a fair working condition, numbering in all about 70 members, nearly thirty of whom have connected with it during the present year.

The present pastor, Rev. A. B. Stoner, though he entered on his labors Jan. 1st, 1883, only recently removed to this city. About thirty of the members of the mission welcomed him and family to their new home, 2422 Reese street, and showed their appreciation of the event by each bringing a well-filled basket and leaving its contents with the pastor and family.

**Philadelphia, Pa.**—The fifteenth anniversary of the founding of the Heidelberg Reformed Church at Nineteenth and Oxford streets, Rev. James I. Good, pastor, will take place on the 7th of October, and the exercises will be continued several days, during which there will be sermons preached by Revs. W. E. Hendrickson and William B. Cullis, and addresses will be made by the pastor, Rev. Good, Elder Arney, of the Columbia Avenue Presbyterian Church, and others.

**Williamsport, Pa.**—By Divine permission, the corner-stone of the St. John's Reformed Church, in Williamsport, Pa., will be laid Sunday, Oct. 7th, in the afternoon. The work on the superstructure, which will be of brick, will go forward immediately.

**Reading, Pa.**—Rev. C. S. Gerhard, of Columbia, Pa., has accepted a call to the pastorate of St. Stephen's Reformed Church about being organized at Reading, Pa., and will commence his labors there as soon as the new church now being erected shall have been finished, towards the close of the year. The building is now under roof and will be pushed to completion as rapidly as possible.

**St. Peters, Pa.**—This Church at the boundary of Berks and Lehigh counties, has undergone some repairs during the past summer and also received some additions. The building was painted both inside and outside, and also received a new roof. Besides these improvements, a steeple was erected and a bell of sweet tone procured. The dedication took place on Sunday, Sept. 9. The pastors of the two congregations worshiping here, Rev. Eli Keller, Reformed, and Rev. D. K. Humbert, Lutheran, were assisted by Rev. N. S. Strasburger of Allentown. The church was erected in 1844. The Reformed congregation is small. It belongs to Trinity ville charge.

**Lebanon, Pa.**—St. John's Reformed Church at this place, Rev. T. S Johnston, pastor, is being surmounted by a new cross, seven feet high, four feet smaller than the old one. It will also be of a different shape and of a more artistic pattern. The building of a scaffold up the steeple was dangerous work, but was very successfully done.

**Leesport, Pa.**—All of the four congregations constituting the Leesport charge in Berks Co., Pa., are now vacant, and it is expected that a pastor will soon be called. The charge consists of Leesport, Gernants, Eplers and Bern. Eplers was formerly served by Rev. R. S. Apple of Hamburg, who preached his farewell sermon there a few Sundays ago. An election for pastor is to be held at Leesport on October 14.

**Pottstown, Pa.**—Work has been suspended on the new chapel of Zion's Reformed Church, this borough. The cellar is walled and will be covered over. It was the intention of the committee to erect the edifice at once, but the bids received far exceeded the amount proposed to be spent.

**Shenandoah, Pa.**—Rev. G. B. Stibitz was ordained to the gospel ministry and installed as pastor of the Reformed Church at Shenandoah, Schuylkill Co., Pa., on the evening of the 18th of September, by a committee of Lebanon Classis. Two members of the committee were present—Rev. L. D. Steckel, of Pottsville, and Rev. J. J. Fisher, of Tamaqua. Rev. H. A. Keyser of Mahanoy city was ausent. Rev. A. R. Bartholomew of Pottsville, was also present and took part in the exercises. Rev. L. D. Steckel preached the sermon. A large congregation was present on the occasion. Rev. Stibitz commences his labors here under auspicious circumstances, and a wide field for usefulness has been opened for him.

**Nittany, Pa.**—The Harvest Offerings in the Nittany charge, of which D. O. Shoemaker is pastor, are as follows: Jacksonville, $40, Hublersburg, $30.25, Salona, $27, Mt. Bethel, $22, Eden, $11. Total, $131,25.

**Vogansville, Pa.**—A new chapel organ of the Estey make, has been purchased by the Reformed Church of Vogansville, New Holland charge, Lancaster Co., Pa., Rev. D. W. Gerhard pastor, and will be dedicated on Sunday, the 7th of October. Interesting services will be held at 2 o'clock P. M., and also at 7 P. M. Rev. S. Schweitzer of Lincoln, Pa., will assist the pastor in conducting the services. The choir of New Holland Reformed Church will also take part in the same.

**Muddy Creek.**—The Catechetical Class of Rev. S. Schweitzer at this place has increased to 98.

**New Providence.**—The celebration of the Sunday-school of the Reformed Church at New Providence, Rev. J. M. Souder pastor, took place on the 15th ult., under the supervision of the highly esteemed and venerable superintendent, elder Daniel Helm. The children, parents and friends assembled in the church at 10 o'clock A. M., where religious services suitable to the occasion were held and addresses were made by the pastor and elder Chas. Denues, Esq., of Lancaster, Pa. After the exercises the children were marched in regular order to the yard of the parsonage near the church, where upon a very long table was spread an abundance of good things to satisfy all Again at 2 30 o'clock P. M., services were held in the church, at which time short addresses were made by Revs. Smucker, Lefevre, elder Geo. W. Hensel, and others. The audience was then dismissed after appropriate services, all greatly gratified and interested, as well as profited.

**Swamp Church.**—The Holy Communion was celebrated in Swamp Church, Rev. S. Schweitzer pastor, on the 30th ult. Thirty-two new members were admitted into the church on the solemn occasion.

#### Synod of the Potomac.

**Arendtsville, Pa.**—Rev. I. S. Stahr, recently of Lock Haven, has been unanimously elected as pastor of Arendtsville charge, Adams county, Pa., Rev. J. David Miller having declined the call extended to him.

**Emmitsburg, Md.**—A meeting of ministers of Maryland and Gettysburg Classes was held in the Church of the Incarnation, Emmitsburg, Md., on the 20th inst. Those present were, Revs. T. F. Hoffmeier, E. R. Eschbach, D. D., N. H. Skyles, and George B. Resser, of Maryland Classis, and D. N. Dittmar of Gettysburg, Classis. The object of the meeting was to consider the propriety of dividing the Emmitsburg charge. The action was to the effect—recommending the proposed division and providing for carrying out the same.

**Hagerstown, Md.**—The second church of this place, Rev. L. G. Kremer, pastor, contemplate beautifying, at an early day, their church edifice.

**Grafton, Pa.**—The holy communion was celebrated at the Union Church at this place on the 16th ult., Rev. H. F. Long, pastor. The services were well attended. Five were added to the church by confirmation.

#### Pittsburgh Synod.

**Johnstown, Pa.**—Our mission in Johnstown, Rev. W. H. Bates pastor, held another most interesting and refreshing communion on Sunday, Sept. 23d, 1883. The additions on this occasion were all by certificates. Eight were received, all but one heads of families. One from the Lutheran and one from the Presbyterian Church. The communion collection was $5.55. This mission has sent since May last to the Treasurer of the Foreign Board, $10.00.

This mission also was required by the city authorities to put its pavement in better condition. The pastor and few of its members, tore up the entire pavement, and from early morning till dark, in shirt sleeves, laid an excellent, well graded pavement. Mr. J. P. McConaughy, not a member, gave one thousand bricks as a present.

#### Synod of Ohio.

**Marshallville, O.**—On the 16th ult., the Lord's Supper was celebrated in the Reformed Church, at Marshallville, Rev. E. M. Beck, pastor. Services began on Thursday and were continued during the balance of the week. The attendance on Sunday was very large and much interest was manifested. Two accessions were made to the membership—one by letter and the other by renewal of profession. The pastor was assisted by the Rev. J. H. Beck.

## Clerical Register.

The address of Rev. Geo. H. Johnston is changed from 2001 Green street, to 2114 Norris street, Philadelphia, Pa.

The address of Rev. F. Mayer is changed from Pulcifer, to Kohlsville, Washington Co., Wis.

### NOTICE.

A meeting of the Board of Education will be held at Reading, on Tuesday evening, Oct. 9th, at 7 o'clock, in St. Paul's Church, for the transaction of important business.

THEODORE APPEL, *Sec'y.*

### DELEGATES

**To the Synod of the United States to Assemble in St. Paul's Church, Reading, Pa., October 10, 1883.**

**Goshenhoppen Classis.** MINISTERS—*Primarii*—Eli Keller and A. L. Dechant; *Secundi*—S. M. K. Huber and C. H. Herbst.

ELDERS—*Primarii*—John Saybold and Jonas Welker; *Secundi*—Solomon Snyder and J. Y. Linderman.

**Lehigh Classis.** MINISTERS—*Primarii*—I. E. Graeff, W. E. Krebs, N C. Schaeffer, Ph.D., and N. S Strassburger; *Secundi*—S. A. Leinbach, B. Weiss, J. H. Leinbach, and W. J. Kerschner.

ELDERS—*Primarii*—R. H. Kramm, J. F. Butz, Sol. Griesemer and B. S Levan; *Secundi*—Henry Steinert, Joseph Obert, P. C. Wanner and Conrad Paff.

**Tohickon Classis.** MINISTERS—*Primarii*—D. Rothtrock, J. Kehm and S. K. Gross; *Secundi*—J. G. Dengler, H. J. Welker and F. J. Mohr.

ELDERS—*Primarii*—Milton Althouse, J. H. Afflerbach, and William Fluck; *Secundi*—W. H. Rudolph, Jos. Hess and John Bergenstock.

**East Susquehanna Classis.** MINISTERS—*Primarii*—J. B. Kerschner, J. K. Millett, Geo. B. Dechant, T S Land and G. P. Hartzell; *Secundi*—A. Houtz, A. R. Hottenstein, S. S. Kohler, S. C. Meckel and C. H. Mutchler.

ELDERS—*Primarii*—T. D Strauss, Charles Newhard, Henry Helwig, Thomas Mast, and Wm. Landefield; *Secundi*—H. F. Troutman, John Mertz, Seb. Henninger, S. C. Shive, and Henry Croop.

**Lancaster Classis.** MINISTERS—*Primarii*—D. W. Gerhard, J. A. Peters, G. W. Snyder, T. G. Apple, D. D., and D. C. Tobias; *Secundi*—J. B. Shumaker, D. D., S. B. Schafer, J. M. Souder, A. S. Stauffer and A. B. Shenkle.

ELDERS—*Primarii*—W. H. Seibert, Samuel Bausman, S. L. Dellinger, D. W. Gross and John Zellers; *Secundi*—George De Huff, G.W. Hensel, D. R. Hertz, S. J. Rauch and Chris. Gast.

**Lebanon Classis.** MINISTERS—*Primarii*—A. S. Leinbach, C. F. McCauley, D. D., P. Y. Schelly, H. Mosser, J. J. Fisher, J. W. Steinmetz, and W. Donat; *Secundi*—L. D. Steckel, H Leisse, J. E. Hiester, D. D., R. S. Appel, T. C. Leinbach, A. J. Bachman, and E. E. Hiester.

ELDERS—*Primarii*—P. S. Greenawalt, Ed. Pfeifer, H. R. Snyder, John Smith, S. Withers, Jacob Shoemaker and John B. Moore; *Secundi*—L. K. Derr, Sol. Hartman, L. M. Wagner, H. S. Kerr, H. W. Hibschman, Levi Grill and Israel Stamm.

**West Susquehanna Classis.** MINISTERS—*Primarii*—R. L. Gerhart, Z. A. Yearick and W. M. Landis; *Secundi*—S. P. Brown, J. F. De Long, and W. H. Groh.

ELDERS—*Primarii*—J. A. Moyer, L. S. Heller and Henry Keller; *Secundi*—J. H. Keller, Sep. Gemberling and Ellis Brown.

**East Pennsylvania Classis.** MINISTERS—*Primarii*—T. C. Porter, D. D., LL. D., J. J. Crist, G. W. Kershner and T. A. Huber; *Secundi*—I. K. Loose, J. E. Smith, J. G. Neff and M. A. Smith.

ELDERS—*Primarii*—John Weber, Hon. Jos. Laubach, B. F. Morey and Geo. M. Heil; *Secundi*—O. Reyer, W. H. Lee, T. T. Miller and Thos. F. Burley.

**Philadelphia Classis.** MINISTERS—*Primarii*—D. W. Ebbert, H. M. Kieffer, George S. Sorber, D. Van Horne, D. D, and J. H. Sechler; *Secundi*—L. D. Stambaugh, J. D. Detrich, W. C. Hendrickson, C. G. Fisher and A. B. Stoner.

ELDERS—*Primarii*—George Hartzell, H. C. Hoover, A. Schwenk, J. H. Buckingham, and A. B. Cressman; *Secundi*—T. A. Hoover, W. K. Gresh, W. Ludwick, John F. Unger and I. F. Snyder.

(Errors in the above list will be corrected on notification by the Stated Clerks of Classes.—ED.)

### SYNOD OF THE REFORMED CHURCH IN THE UNITED STATES.

This Synod will convene in annual sessions in St. Paul's Memorial Church, Reading, Pa., on Wednesday, October 10, 1883, at 7.30 P. M.

Efforts will be made to secure Excursion Tickets for delegates and others who may desire to attend the Synod.

JOHN P. STEIN,
Clerk of Synod.
No. 3415 Walnut street, West Phila.

### EXCURSION TICKETS TO SYNOD.

The Philadelphia and Reading Railroad will issue certificates to be furnished to delegates and others desiring to attend the sessions of Synod at Reading, on the 10th of October, to travel at excursion rates.

Delegates will please take notice that these certificates will entitle the bearer to purchase a ticket at reduced rates only on the 10th and 11th, while the ticket purchased may be used at any time during the session of Synod.

All persons desiring these certificates will please send me a stamped envelope containing their address, and mention the names of persons for whom the certificates are intended.

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## Miscellaneous.

### "VALUATION."

The old 'Squire said, as he stood by his gate,
And his neighbor, the Deacon, went by:
"In spite of my bank stock and real estate,
You're better off, Deacon, than I.

"We're both growing old, and the end's drawing near;
You have less of this world to resign.
But in heaven's appraisal your assets, I fear,
Will reckon up greater than mine.

"They say I am rich, but I'm feeling so poor,
I wish I could swop with you even,
The pounds I have lived for and laid up in store
For the shillings and pence you have given."

"Well, 'Squire," said the Deacon, with shrewd common sense,
While his eye had a twinkle of fun;
"Let your pounds take the way of my shillings and pence,
And the thing can be easily done."

—*Whittier.*

## Selections.

If you sow thorns you will not reap roses.

Good deeds ring clear through heaven like a bell.—*Richter.*

Difficulties dissolve before a cheerful spirit like snowdrifts before the sun.

We cannot write the order of the variable winds. How can we penetrate the law of our shifting moods and susceptibilities?

Prayer is ever profitable: at night it is our covering; in the morning it is our armor. Prayer should be the key of the day, and the lock of the night.—*Feltham.*

God is mighty, with power that I cannot understand; God is just, a justice that I cannot fathom; God is holy, a holiness that surpasses all I can conceive.—*Bourdaloue.*

God feeds the wild flowers on the lonely mountain side without the help of man, and they are as fresh and lovely as those that are daily watched over in our garden. So God can feed His own planted ones without the help of man, by the sweetly falling dew of His Spirit.

Since I have known God in a saving manner, painting, poetry, and music, have had charms unknown to me before. I have received what I suppose is a taste for them; for religion has refined my mind, and made it susceptible of impressions from the sublime and beautiful.—*Henry Martyn.*

"In Buddhism there is (*a*) no revelation of the being and glory of God; (*b*) no inspired Book making known the will and purposes of God; (*c*) no assertion of the existence of a human soul; (*d*) no conception of sin as disobedience to the supreme law; (*e*) no adequate doctrine of salvation from sin; and (*f*) no joyful announcement of a blessed and immortal life."—Prof. S. H. Kellogg in *Presbyterian Review.*

## Science and Art.

Some blacksmiths will, perhaps, be glad to know that by sifting prussiate of potash on red-hot iron and cooling it immediately, a temper is obtained hard enough to make a great many of the anvil tools used by smiths.

The grand Protestant cathedral of Ulm approaches completion. Besides being the largest Protestant church in existence, it is the most beautiful specimen of Gothic art in Germany. It will be surmounted by a spire which will surpass in height any other in the world.

A concentrated solution of bichromate of potash and glue makes, it is said, a cement for repairing articles of broken glass which will resist boiling water. The cement is first carefully applied to the surface, and after the fractured parts are brought together the whole is exposed to the action of the sun.

The marble spire to be erected on Grace church, New York city, will cost $60,000, will weigh six hundred tons, and will rise two hundred and nineteen feet from the street. The cross by which it will be surmounted will be made of copper and glass, and when illuminated will be seen far up and down Broadway.

FIND OF AN OLD GREEK DWELLING-HOUSE.—Letters from Athens announce an interesting discovery, brought to light in the course of some excavations which are being carried out in the island of Delos by the pupils of the French School at Athens. In the neighborhood of the Theatre of Apollo they came upon the remains of a private house, which apparently belonged to the Alexandrine epoch. A court surrounded by pillars and twelve chambers has been opened out. The floor is composed of mosaic, which is a fine specimen, representing flowers, fishes and other ornaments. In the middle of the court is a well, now quite choked up. The door of the house and the line of roadway or street leading to it have also been discovered. The excavations will be continued, and it is hoped that a large portion of the old town will be brought to light.

## Personal.

Mr. W. H. H. (Adirondack) Murray will recommence his career as a lecturer in New York, September 30, taking for his topic "Christianity versus Theology."

Ex-Senator David Davis has purchased a large tract of land near Fayetteville, N. C., and will spend most of this fall there, superintending the making of improvements thereon.

A daughter of Bayard Taylor has been supporting herself as a governess in New York. Mrs. Taylor and this daughter did not forget the dignity of poverty when $30,000 was raised for them. They declined the purse.

The two unmarried daughters of Mr. Longfellow are to be absent from their Cambridge home during the coming year, having, in company with a sister of Mr. Arthur Gilman, decided to live as students at Newenham College, England.

Milton Hay, who was a warm personal friend of Abraham Lincoln, among other things says of him: "I never saw a man with less instinct for commerce, for gain by barter, or any of the usual methods of getting rich. He knew nothing about them. That is, perhaps, why he had such a happy temperament. He trusted Providence, and did what came along."

Prince Bismarck was guarded during his stay at Kissengen by six Bavarian gendarmes, six Prussian policemen, one Bavarian Commissioner of Police, one Prussian Police Councillor from Berlin, four detectives from Munich, and two from Wurzburg. Their duty was to watch the Chancellor during his three hours' walk on the promenade and to prevent unknown persons from approaching his villa by day or by night.

The late Professor Moses Stuart Phelps used to tell with great glee the following story of his graduate-student days:—One morning he took a walk with Professor Newton, who lived in the world of mathematics, and who at once began the discussion of an intricate problem. As he went deeper and deeper into the mysteries of $x$, $y$, $z$, Mr. Phelps' mind wandered further and further from what was being said. At last Mr. Phelps' attention was called back to his companion by the Professor's winding up with, "Which you see gives us $x$." "Does it?" asked Mr. Phelps, thinking that in politeness he ought to say something. "Why, doesn't it?" exclaimed the Professor, alarmed at the possibility that a flaw had been detected in his calculations. Quickly his mind ran back over the work. There had been indeed a mistake. "You are right, Mr. Phelps, you are right," almost shouted the Professor. "It doesn't give us $x$, it gives us $y$." And from that hour Professor Newton looked upon Mr. Phelps as a mathematical prodigy.

## Items of Interest.

One hundred thousand persons find employment at fan making in Japan.

In Massachusetts a man has $1 taken off his highway tax if he sets four trees along the road.

The fig is said to be sure crop in most of the Southern States. The cost of cultivation is trifling.

The immense crematory in Rome is in almost daily use. Cremation is becoming popular in the Italian capital. So the papers represent.

A resident of Fifth avenue, N. Y., has paid his neighbor $5,000 not to lease his house for business purposes.

The vast population, traffic, and turmoil of the world's metropolis are strikingly suggested by the simple statement that 2 200 trains leave the railroad stations of London every twenty-four hours.

The Christian Temperance Women of New Hampshire have labored effectually to secure favorable legislation in that State requiring scientific instruction in the public schools on the subject of temperance.

The returns of the census taken on January 1, 1883, which have just been published, show that the Empire of Japan contained a population of 36,700,100, made up of 18,598,998 males, and 18,101,112 females.

The first, of the many tokens received by Mrs. "Stonewall" Jackson and her daughter during their stay in Boston was a superb basket of roses, "with the compliments of a few members of the Grand Army of the Republic.'" The war is undoubtedly over.

The site selected for the Garfield monument at Cleveland, is an irregular plot of about 90,000 square feet in Lake View Cemetery, commanding a magnificent prospect. The plan is to run a broad boulevard about the lot, connecting with several walks and driveways.

Camels have been bred in Italy for over 200 years, it is stated, and the stud of four Arabian camels sent by King Humbert to Mr. J. W. Garrett, of Baltimore, are of native breed, from the Ducal farm of San Rossore, long a favorite country seat of the rulers of Tuscany.

Changes in the James river have made an island of Jamestown, completely separating it from the mainland, and about all that remains of the first settlement of Virginia is the dismantled tower of the old church. It was here that Pocahontas embraced the Christian faith and was baptized.

The people of Dakota are divided as to which part of the territory, which it is proposed to cut into two States, shall take that name. A formal protest is made by a convention on behalf of Northern Dakota, against the attempt of the people of South Dakota to appropriate the name of Dakota.

The two cotton mills in Natchez, Miss., have expended in that city in the past twelve months over $300,000 for wages and material. They have consumed nearly 7,000 bales of cotton and turned out 6,500,000 yards of cotton goods and cloth. During the year Natchez received 46,200 bales of cotton, 14,565 more than any other year.

An Oxfordshire (England) baronet has left his estate to his confidental valet, who had lived in his service from boyhood. The baronet, a hot-tempered man, in early life struck and killed a servant. The valet, then a page boy, was the only person who saw the deed done. He testified strongly in his master's favor, and remained in his service until his death.

Five thousand four hundred and forty patents were issued during the first quarter of the present fiscal year, as against 4,881 for the corresponding quarter last year. During the past week the Patent Office issued 407 patents, 25 designs, 5 trade marks, 18 labels, and 3 re-issues. Of the domestic patents New York secured 72, Massachusetts 47, Illinois 40, Pennsylvania 40, Ohio 35, and Connecticut 24. The foreign patents numbered 16.

## Books and Periodicals.

THE GOSPEL ACCORDING TO JOHN. By William Milligan, D.D., and William F. Moulton, D.D. One volume. 16mo. $1.25. Pp. XLIV and 443. New York: Charles Scribner's Sons. For sale by E. Claxton & Co., Philadelphia.

This volume forms part of the *International Revision Commentary* on the New Testament, which is in course of preparation by British and American scholars and revisers under the editorship of Dr. Schaff. It is based on the Revised Version, even to the extent of dropping out of the text Jno. 7: 53–8: 11, which is regarded by nearly all modern critics as forming no genuine part of the Gospel of John, but which is yet given as an appendix at the close of the Commentary. Five volumes have already appeared, and a sixth is in press. A brief examination of the Commentary on John has impressed us very favorably. It is comparatively small in compass, but compact, clear and scholarly, embodying the latest and best results of evangelical criticism and exegesis. The Introduction treats in a satisfactory manner of the most important and difficult questions connected with the personality of the writer, the authorship, object and characteristics of the Gospel, and the relationship of the Fourth Gospel to the three Synoptists. The explanations of the text are brief, but lucid and to the point. We doubt not that this Commentary will be very favorably received. Its cheapness makes it accessible to all.

THE GROUNDS OF THEISTIC AND CHRISTIAN BELIEF. By George P. Fisher, D.D., LL.D. Pp. XVIII and 488. Price, $2.50. New York: Charles Scribner's Sons. For sale by E. Claxton & Co., Philadelphia.

An excellent book, well fitted to do good in this age of widespread doubt. A mere inspection of the headings of its nineteen chapters shows the extensive ground traversed by the learned author. He discusses the personality of God and man; the arguments for the being of God; the principal anti-theistic theories: pantheism, positivism, materialism and agnosticism; the possibility and function of miracles, with a review of Huxley's comments on Hume; Christ's consciousness of a supernatural calling as verified by His sinless character; the proof of the miracles of Christ independently of special inquiry into the authorship of the Gospels; the Gospels as a faithful record of the testimony given by the apostles; the apostolic authorship of the fourth Gospel; the trustworthiness of the apostles' testimony as presented by the evangelists; the miracles of the Gospel in contrast with heathen and ecclesiastical miracles; the argument for Christianity from the conversion of Saul of Tarsus, with an examination of Renan's theory of that event; the argument from prophecy, with comments on the theory of Kuenen; the argument from its adaptedness to the necessity of human nature; the argument from the character of the Christian system of doctrine; the argument from Christendom as an effect of Christ's agency; the argument from a comparison of Christianity with other religions; the relation of biblical criticism to the Christian faith; the Canon of the New Testament in its relation to the Christian faith; and the congruity of the natural and physical sciences with the Christian faith. From this outline of the contents the fulness and richness of the book will at once be apparent. Without being a systematic treatise on Apologetics, it yet covers the entire ground of the evidences of both natural and revealed religion, treating each topic in the light of modern theories and difficulties. It is thus adapted to a class of readers to whom the older works on the evidences are no longer adapted. The argument from prophecy, for example, needs to be re-stated in view of the results of modern criticism; but when rightly presented, as it is, we think, by Prof. Fisher, it possesses no less, but, rather, more force than as presented by Keith and the older scholars. We regard this as a valuable contribution to Apologetics. It is full, fresh, learned and candid; and we should like to see it in the hands of every minister of the Gospel.

LITTELL'S LIVING AGE. September 29, 1883. Contents: Ralph Waldo Emerson: an Ethical Study, Fortnightly Review; The Wizard's Son, part XV, Macmillan's Magazine; Letters from Galilee, Blackwood's Magazine; Along the Silver Streak, part VI, All The Year Round; On a Neglected Book, Macmillan's Magazine; Memories of Ischia, Nineteenth Century; Japanese Learned Societies, Nature; and poetry.

For fifty-two numbers of sixty-four large pages each (or more than 3,300 pages a year) the subscription price ($8) is low; while for $10.50 the publishers offer to send any one of the American $4.00 monthlies or weeklies with the LIVING AGE for a year, both postpaid. Littell & Co., Boston, are the publishers.

ST. NICHOLAS for October. Though the last number of the present volume, is by no means the least in respect to the quality of its contents, and opens with a beautiful poem by Philip Bourke Marston, entitled "Summer's Changes," which is followed by the second part of Louisa M. Alcott's charming child story, "Little Pyramus and Thisbe."——All big and little people who are fond of pets will read with interest about a big and little pet of which John R. Coryell writes. They are respectively an elephant seal which was once tamed by a sailor, and which was the "Largest Pet in the World," and a Breton "Midget Sheep," so small as to hide behind a bucket. There is also an entertaining chapter on army pets in Harry M. Kieffer's "Recollections of a Drummer-boy," together with an amusing anecdote of how General Grant once had to go thirsty.——A bright account of a "Kitchen-Garden School" is given in a letter written by one of its little pupils, and there is an "Art and Artists" paper on Rembrandt, illustrated with reproductions of his etchings.——The younger folk will be delighted to find another of Palmer Cox's funny "Brownie" poems—indeed funny poems are quite a feature of the number. Here is a list of them: "A Bold Hunter," by Eva F. L. Carson; "Punch and the Serious Little Boy," by Margaret Vandegrift; "Marmaduke Mumm and his Big Bass Drum," by E. T. Corbett; "Ned's Suggestion," and "A Big Bite."——A funny prose story is "Lollipops' Vacation," by Sophie Swett, and there are contributions by Sarah J. Pritchard, Anna Eichberg, and others.——The two popular Serials, "The Tinkham Brothers' Tide-Mill," by J. T. Trowbridge, and "Swept Away," by Edward S. Ellis, are brought to eminently satisfactory conclusions.

## Married.

At the residence of Mr. George Miller, in East Union township, on the 22d inst., by Rev. W. B. Sandoe, Mr. Philip P. Miller, of East Union township, Schuylkill county, Pa., to Miss Barbara Burgers, of the same place.

On the 12th of July, by Rev. I. G. Brown, Mr. Lewis Allen to Miss Mary Thompson, both of the vicinity of Marshall, Kan.

On the 4th inst., by the same, Mr. F. B. Vanvalzah to Miss Emma J. Wolfe, also of the vicinity of Marshall, Kan.

On the 12th inst., by the same, J. R. Canaday, Esq., to Miss Verda Taylor, of Marshall, Kan.

## Obituaries.

DIED.—At Mastin's Creek, Northampton county, Pa., Mrs. Elizabeth Baker, in the 85th year of her age.

Mother Baker was a living epistle known and read by a large circle of relatives and friends. She had been a widow for 28 years, and combining the characteristics of Anna, the daughter of Phanuel, and of Dorcas, her life was full of devotion to God, and of good works and alms-deeds which she did for her fellow creatures. The last five years of her life were full of affliction, even the valley and shadow of death; but the rod and staff of her comfort not only sustained her, but enabled her to rejoice in tribulation as the gate-way to a far more exceeding and eternal weight of glory beyond. Her last moments were but a falling asleep in Jesus. Even in death, the calm, benignant serenity of her countenance bespake such blissful dreams as to awaken in the hearts of the living the longings of Balaam: "Let me die the death of the righteous, and let my last end be like hers." For many years she was a pillar in the Lower Mt. Bethel Reformed Church. Her exemplary piety will long be remembered by many, and her beneficence will continue to bear fruit for years to come. During her life her contributions were frequent and liberal, and in her last will and testament she bequeathed a legacy of one thousand dollars to the church she helped to build and sustain. Thus being dead she yet speaketh, and while she rests from her labors her works do follow her. Her funeral was largely attended, and the services were participated in by Revs. Spayde and Hutchinson, of the Presbyterian Church, Revs. Stehley and Stahl, of the Lutheran Church, and her pastor.

"None knew her but to love her,
None named her but to praise." T.

DIED.—At Gallipolis, Ohio, on Sept. 8, 1883, Ephraim Hartzell, aged 51 years, 4 months and 11 days.

Before his death he requested that his remains should be brought to Upper Mt. Bethel, Northampton county, Pa., and be buried near his mother, in the old cemetery at Stone Church. He was the father of nine children, six of whom with their mother are living to mourn his loss.

DIED.—At Upper Mt. Bethel, Pa., Sept. 12, 1883, Rosa Bell Reagle, aged 1 year, 2 months and 6 days.

[It is with much regret that an obituary of one of our most worthy elders has not appeared in the columns of the MESSENGER long ere this. The case would have received prompt attention at the proper time had it not been thought that an older and more familiar acquaintance of the deceased would have paid a more befitting tribute of respect to his memory than our brief acquaintance would warrant.]

DIED.—At his late residence, near Rinkerton, Va., June 19, 1883, Elder Jacob Tisinger, aged 75 years, 2 months and 17 days.

In the death of father Tisinger, the Grace Reformed congregation has sustained a severe loss, especially so, since she has been deprived of one of her most solid and substantial members.

Just at this critical juncture of the work here in this new mission field, of which the deceased was a member, it was thought that we could illy spare such a useful laborer from the work upon the walls of Zion; but He that doeth all things well saw fit to order it otherwise, and so we humbly submit to this dispensation of His providence.

"O the depth of the riches both of the wisdom and knowledge of God, how unsearchable are His judgments and His ways past finding out!"

If we are unable to interpret this dispensation and providence of God, how much less are the bereaved family? than which there was never a more devoted one!

Though the deceased had well nigh attained the age of four-score years, of usefulness in his day and generation, when the end came, which was not unexpected, it cast a shadow of gloom over the household which only the Son of Righteousness can dispel.

Elder Tisinger's transition was not a sudden one, though had it been, he doubtless would have been prepared, for he was a man of good report.

His health began to fail him in the early part of the present year, gradually growing worse and worse under a complication of diseases, until the end came, during which time he became perfectly resigned to the will of God and prayed almost constantly for a speedy deliverance, "if it were the Lord's will."

During our pastoral visitation with him, he gave a decided evidence of peace with God, a firm and steady trust in the merits of Christ's atonement. His implicit faith, therefore, remained unshaken to the last, even when struggling with his last enemy—death—for he felt that the victory was sure; and so he fell calmly and peacefully asleep in Jesus, where "he now rests from his labors, and his works do follow him." The sterling worth and integrity of Elder Tisinger commended itself to all who knew him; nor were these traits of his character exerted in vain; aided as he was by his most excellent companion, their children were naturally made to grow up in these principles and have been fully inherited by them.

The deceased was of an old Reformed family, and consequently early consecrated to the Lord in baptism, and though he neglected his confirmation vows until some time after his marriage, he always maintained a good moral character. He was especially generous to the poor and all of God's servants. The ministry were always welcome at his house, by him and his family, and seldom, if ever, went away empty handed. For a long time he was an elder in what is known as the old Pine Church, and when the congregation became in need of a new house of worship he was one of the foremost in the erection of the new Grace Church, near which his body lies awaiting the final resurrection of the dead.

Mr. Tisinger was united in the holy bonds of matrimony with Miss Anna Goetz, November 30, 1843. Eight children were the result of this union, two sons and six daughters. One son and two daughters preceded the father to the eternal world. The wife, five children and two grandchildren remain to mourn his departure.

"Blessed are the dead which die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labors, and their works do follow them." PASTOR.

DIED.—On the evening of Sept. 14th, 1883, at her home in Monroe township, Clarion county, Pa., Mrs. Mary Catherine, wife of Jeremiah Gathers, and only daughter of Mr. and Mrs. J. C. Barnhart, aged 25 years.

Mrs. Gathers had been a patient sufferer for over thirteen months. A few days previous to her death she was seized by an attack of apoplexy which ended her days.

At the age of 16 years she was received into the communion of the Church by the solemn laying on of hands during the pastorate of Rev. Jno. Dotterer. She was a devoted Christian wife and mother. During her illness she was patient and submissive, yielding herself entirely to the will of her heavenly Father. She had the love and sympathy of the entire community. This was manifested by the large concourse of people who attended her funeral.

A noteworthy fact is, that as she completed her 25th earthly birthday she also entered upon her heavenly birthday. An infant babe preceded her to the spirit land some six months ago. The occasion was improved by a sermon preached in the Lutheran Church at Churchville. Her remains were laid to rest beside those of her infant babe in "God's acre" at that place. By divine grace may the sad, sad husband, parents, brother and son, and we all, be enabled to follow the faith of those who have gone before us in the Lord, and who now sleep in Him, that at death we too "may enter into their joy, and so abide with them in rest and peace, till both they and we shall reach our consummation of redemption and bliss in the glorious resurrection of the last day."

DIED.—In Alexandria, Huntingdon county, Pa., of typhoid fever, August 31, 1883, William H. Shontz, son of Mrs. Christian Fouse, aged 19 years, 7 months and 8 day.

For the third time in three successive years has this family followed to the tomb the form of one its members. In 1881 Clara, a lovely child of ten summers, in the bright time of flowers crossed to the other side. In 1882 Brother Christian Fouse, husband and father, precious to the Church bade earth adieu for the eternal home. Now "Willie" has gone out from the saddened earth-home to join the ransomed on the other shore. Surely the words of friends, however faithful, are of little avail to comfort the stricken mother of the smitten home. But the mercies of the Lord are everlasting. To the sure word of His grace we commend this desolated household. Willie Shontz was in almost every respect a model son and brother, and in his walk and conversation "a living epistle known and read of all men." He was confirmed April 1, 1877, by Rev. J. A. Peters, and was faithful unto death in the vows which he made that day in the house of the Lord. His love for his widowed mother, his obedience to her, his tender watchfulness of her were touching and beautiful. Two days before his death his mother said to him: "Willie, I think you never in all your life disobeyed me." "This must be a great comfort to you now." He said: "Oh, mother, it is, it is." "But, mother, I did once disobey you, and I ask your forgiveness."

His death was precious. Day after day as the terrible disease pressed toward life's centre did his pastor visit him ever to find him strong in faith, joyful in hope, and willing and ready, if it was the Lord's will, to depart. He had committed to memory in his childhood and youth many of the Psalms and many hymns. These he repeated over and over. Oftentimes he sang the praises of his God in the lonely nights while the watchers were around him.

Blessed, blessed is the memory of this dear boy. He who pens this little tribute to his memory will never forget him, and will never cease to thank God that he was permitted to witness in one so young such faith, hope, joy, peace, triumph in sickness and in the hour of death.

M.

DIED.—On the 12th of September, Mrs. Sophia Kline, aged about 74 years.

The deceased, wife of Rev. J. Kline, and daughter of Christian and Rosina Koch, was born September 29, 1809, in Schuylkill county, Pa., and was baptized by Rev. Philip Moyer. The witnesses were John Sweinford and his wife Sophia. She became a full member of the Reformed Church in her youth. In the year 1826 she was married to Jacob Kline, who is left to mourn her loss. They lived together 57 years. Ten children were born to them, five sons and five daughters. Three sons and three daughters preceded her to the other world, leaving two sons and two daughters to cheer and comfort the father in his old age. About one year ago the departed began to feel that her strength was failing, but the last summons was sudden. She was truly "a mother in Israel." The pastor, Rev. J. O. Johnson, was assisted in the services by Revs. H. Leisse, J. A. Reber, and A. R. Bartholomew.

DIED.—In Martinsburg, Blair county, Pa., Aug. 31, 1883, after a prolonged and severe illness, Miss Anna Dora Thatcher, aged 27 years, 1 month and 10 days.

The subject of this sketch was the youngest daughter of Henry and Mrs. Lydia A. Thatcher, and sister of the Thatcher Brothers, who are extensively engaged in business operations in Colorado. She was born in Martinsburg on the 21st day of July, 1856. In early infancy she was consecrated to God and the Church by the sacrament of holy baptism. At the proper age she was sent to the minister to be instructed in the doctrines and duties of our holy religion, as it is contained in the Heidelberg Catechism; and on the 31st of May, 1873, in connection with a class of twelve of her associates, all of whom survive her, she received the rite of confirmation, and thus admitted to full membership in the St. John's Reformed Church, by the late lamented Rev. John H. Sykes, then pastor of the Martinsburg charge.

Miss Dora, as she was familiarly called, had for nearly five years been a great sufferer. On the 21st of December, 1882, she took her bed, and for eight months she had suffered and endured pain and distress of body to an extent hard to realize, and beyond what any one will ever know, for she bore her affliction patiently and meekly, and without a murmur. Being surrounded by affluence, she was in a position to receive all care and attention; but although she enjoyed the treatment of the best physicians of the place, together with the counsel and advice of eminent practitioners from the Eastern cities; yet all availed nothing—human skill could not help her—the archer, whose name is death, claimed her for his own, and her soul, of "origin Divine," was taken to God who gave it. Ever faithful and obedient to parental authority, she was indeed an example to her associates—like a grand strain of music, that floats and throbs at twilight and sinks away into the dim reaches of which we dream, but in which we cannot walk; too pure for this world, she passed away, leaving behind her a memory and a perfume, more exalted than anything of earth—footprints that others, seeing, may take heed and emulate and pattern after.

The St. John's congregation and community have lost an active, earnest, zealous member. The family a dutiful, obedient and Christian daughter. The Sunday-school a faithful and efficient teacher, and society a bright and shining ornament, in the true Christian sense of that word—for she was noble, and generous, and loving.

But she is gone. She has at last attained to that rest for which she longed. Her busy hands and heart are stilled in death, and her spirit is now where there is no sickness or pain, or where death-knells are not tolled. Her faith in the promises of God was strong; and the words of heavenly wisdom: "Fear thou not for I am with thee; be not dismayed, for I am thy God," were precious words to her; and in faith, through all her afflictions and through all her tears she could look up to a merciful heavenly Father, and say: "Thy will, not mine, be done."

On the 2d of September, amid the quiet of God's holy day, and surrounded by a vast throng of relatives and friends, gathered to pay a last sad tribute of respect to the memory of her whom all loved, we laid her body away in the silent grave, there to await the sound of the trumpet on the morning of the resurrection, when her glorified body, fashioned like that of her blessed Saviour, will come forth to be reunited with her soul. Her pastor, assisted by F. A. Rupley, and Rev. Levi Fisher of the Presbyterian Church, in the services, preached the sermon, in connection with the sad occasion in the St. John's Reformed Church, which was filled, based on the words of the Prophet Micah. 2: 10. J. D. M.

At a meeting of the Sunday-school Association the following paper was offered and unanimously adopted, and ordered to be published:

Resolutions of respect and sympathy on the death of Miss Anna Dora Thatcher, by St. John's Reformed Sunday-school, Martinsburg, Pa.:—

WHEREAS, It has pleased God to call from her earthly labor to her heavenly reward Miss Anna Dora Thatcher, one of our faithful and zealous teachers and an earnest, devoted worker in the Church. Therefore,

*Resolved*, That we recognize in this dispensation of Providence the uncertainty of life and the inability of human skill to make the body whole when Christ sends the angelic choir to accompany the spirit home.

*Resolved*, That we bow to this stroke with Christian resignation, believing that what has been our loss is Dora's gain.

*Resolved*, That we, as officers, teachers and scholars, will ever fondly cherish her devotion, zeal and gentleness in the whole work of the congregation and Church at large.

*Resolved*, That we offer our condolence to the bereaved family, and would pray them to take courage in the fact that Dora is relieved forever from her severe pain, and she is now at rest and peace.

*Resolved*, That a copy of these resolutions be published in the Reformed Church MESSENGER.

Committee { P. H. BRIDENBAUGH, LEVI BOLGER, F. H. NICODEMUS.

# Religious Intelligence.

### At Home.

The American Bible Society will issue 2,000,000 Bibles and Testaments this year.

The East Pennsylvania Synod of the Lutheran Church, closed a pleasant annual meeting at Germantown last week.

At a recent Council of the American Hebrew Congregations, held in Cincinnati, the "Jewish Sabbath-school Union" was organized. In a circular just sent out the Executive Committee estimates that the Jewish Sunday-schools in this country have about 20,000 scholars.

The last Minutes of the Connecticut Congregational Association show that in that State there have been during the last year only twelve infant baptisms to a thousand communicants, while the Presbyterians average twenty-five to a thousand, the Methodists thirty-one, and the Episcopalians sixty-eight.

Widespread regret is expressed at the announcement that the Rev. Dr. Mark Hopkins will positively decline re-election to the presidency of the American Board of Foreign Missions, at the next meeting of the society, which will be held at Detroit, Mich., on Oct. 2. He has already occupied the office for more than 30 years.

Bethel Presbytery, of the Cumberland Presbyterian Church, embracing the Choctaw and Chickasaw Nations, at its last session resolved to make an earnest effort to establish a school for the education and training of its licentiates and candidates. The school is to be under the joint control of the Presbytery and the Board of Missions. The Board has approved the plan and called on the Church for $40,000 to start it.

The Baptist Theological Seminary in Illinois, at Morgan Park, near Chicago, has a Scandinavian department for the education of Swedish, Norwegian, and Danish students. Rev. J. A. Edgren, a native of Sweden, has been very useful as the principal professor. There have been seventy-six students, of whom fifty-six were Swedes, eight Norwegians and twelve Danes. There are now about 120 Swedish Baptist churches in the United States, but only fifty have suitable places of worship. There are about 5,500 Swedes in the United States who are members of Baptist Churches, and 22,000 in Sweden.

The Bishops of the Evangelical Association are requested to publish in advance to the General Conference their quadrennial message in the English language, and not exclusively in German, as has been their custom hitherto. In the series of historical sketches of the Evangelical Association now being published in the *Evangelical Messenger*, an interesting account is given of the first Conference, held by Jacob Albright and his associates, in November, 1807. It was called simply, "The Newly Formed Methodist Conference." No Church name had yet been selected, neither had it been the purpose of Albright and his collaborators to organize a new denomination. The great concern of these men was to save souls. This Conference elected Jacob Albright to the office of Bishop, and George Miller as elder. Two persons were licensed to preach, and certificates given by Albright. He was appointed to write Articles of Faith and a Discipline. There were only two circuits, and they were both in Pennsylvania. Albright died in May, 1808, and George Miller became his successor, and from this beginning we have the Evangelical Association of Methodists.

The Mormon power is growing rapidly in other Territories as well as in Utah, and national legislation seems to have no perceptible effect upon the vigor of the Mormon Church or the industry and enthusiasm of its colonizers and emissaries. Mormonism is generally supposed, says the *New York Times*, to be confined to the Territory which contains the central citadel of the Mormon faith; but the truth is that the Latter-Day Saints encamped long ago in other Territories, where their power to-day is great. In the last Legislature of Idaho half of the members of the House and half of the members of the Senate were Mormons. In one or two other Territories Mormons are said to hold the balance of power, and the Church has a large and thriving colony in the State of Colorado, where the so-called Apostles of Salt Lake City are now buying more land for the use of converts now on their way to the West. In Europe and the Southern States the emissaries of the Church are laboring with great success, and Brigham Young asserts that 20,000 converts will join the faithful in Utah and elsewhere this year. The Mormon problem has not been solved, and its solution will become more and more difficult as the years go by.

A correspondent to the *Tribune*, writing from Haverford College to correct some statements in an editorial of that paper on "The Decadence of Quakerism," says: "The yearly meeting, which recently closed its sessions in Philadelphia, is one which represents a part of that body holding Unitarian views which followed Elias Hicks in what is known as the 'separation' of 1828. The far larger portion of those calling themselves Friends are evangelical in their doctrine, and have not six, but eleven, yearly meetings on this continent, namely, Canada, New England, New York, Philadelphia, Baltimore, North Carolina, Ohio, Indiana, Western Iowa, and Kansas. In addition to these there are the yearly meetings of London and Dublin, and the small bodies in Norway and Australasia. They have also flourishing missions in India, Madagascar, on Mount Lebanon, and among the Roman Catholics of Mexico, besides their work among our own Indians and in the home Mission field. With the exception of a few Eastern meetings, it is rather remarkable that the bulk of the members are comparatively young people instead of being 'almost invariably middle-aged or venerable old people,' as is stated, and it may be owing in part to this fact that the decline in numbers which was so apparent twenty-five years ago has been arrested almost everywhere. The membership in North Carolina has more than doubled since 1868, and in Indiana, Iowa, and Kansas the increase has been very large."

The Nineteenth Annual Convention of the Pennsylvania State Sabbath-school Association, will be held at the First Presbyterian Church in the city of Scranton, Lackawanna county, commencing Tuesday, October 16th, 1883, at 10 o'clock, A. M., and continuing, with three sessions daily, Wednesday and Thursday, October 17th and 18th. County associations throughout the State, are earnestly requested to send delegates to the Convention, and thus contribute to, and share in, the benefits derived from such assemblies of Sunday-school workers.

An interesting programme has been arranged, and addresses by Mr. B. F. Jacobs, of Chicago, Chairman of the Executive Committee of the International Sunday-school Association, Rev. G. R. Alden, Mrs. G. R. Alden (*Pansy*), and eminent local workers, will contribute to make the convention worthy the attention and *attendance* of all interested in this work, which lies so close to the heart of the Master. Nearly all the principal railroads have generously promised reduced rates of fare, and everything possible will be done for the comfort and entertainment of delegates while attending the sessions of the Convention.

The Local Committee, in behalf of the people of Scranton, extend hospitalities to all pastors, officers and delegates, with the request that they send their names to S. W. Edgar, Esq., Scranton, Pa., on or before Oct. 8th, in order that entertainment may be provided. Places assigned to delegates will not be reserved for them, unless they report to the committee on or before Wednesday morning, Oct. 17th, The committee will receive delegates, as they arrive, at the parlors of the Young Men's Christian Association, No. 432 Lackawanna Avenue.

The Executive Committee earnestly recommend that Sunday, Oct. 14th, be observed as a day of conference and prayer in behalf of the Sunday-school cause; that pastors throughout the State present its claims to their respective congregations in the morning, and that, in the afternoon or evening, meetings be held in which all Christians may unite in prayer for the divine blessing upon the approaching Convention, and upon the Sunday-school work in all parts of the State.

County secretaries, pastors and superintendents are requested to give timely notice, and endeavor to secure the attendance of delegates.

In behalf of the Executive Committee, Robert C. Ogden, Chairman, 6th and Market Streets Philadelphia. D. Anderson, Secretary, 52 North 13th Street, Philadelphia.

Committee on Arrangements. F. E. Nettleton, Chairman, 406 Lackawanna Ave., Scranton; Dr. Chas. McIntire, Jr., 65 North 4th Street, Easton; Rev. S. G. Shannon, Watsontown.

Committeee on Programme. E. Payson Porter, Chairman, 725 Chestnut Street, Philadelphia; John R. Whitney, Bryn Mawr; Rev. R. A. Fink, D. D. Johnstown.

Committee on Railroad Fares. W. S. Ross, M. D., Chairman, Altoona; F. E. Nettleton, Scranton; W. L. Woodcock, Altoona.

### Abroad.

The quarter centenary of Martin Luther was celebrated at Wittenberg, Prussia, on the 13th of September. Over one thousand clergymen from all parts of Protestant Germany assisted in the ceremonies. Many descendants of Martin Luther were present at Wittenberg.

After a pause of six years, Dean Howson has decided to proceed with the restoration of Chester Cathedral, and has made an appeal for £15,000 for the execution of the work. A subscription of £2,000 has been received for the erection of certain handsome mosaics in the edifice.

*The Altkatholischer Bote* states that the Catholic Synod of the Canton of Berne, held on July 30th at Delsberg, was attended by fifty-seven Roman Catholics and thirteen Old Catholics, also that the Roman Catholic deputies of the congregation at Grellingen voted with the Old Catholics and protested against the resolutions of the majority.

In obedience to the legal decision against the General of the Salvation Army, a large sign in letters of gold over the doors of the Eagle Tavern, London announces that William Booth is licensed to sell at retail intoxicating liquors to be consumed either on or off the premises. This applies, however, to only one-half of the huge building. In the other half coffee and tea still reign supreme, and the resounding hymns of the Army still echo under the whole roof.

The picture drawn by the *Outlook* of the time-honored Church of *Geneva*, if true, is a sad one. It asserts that every minister elected since 1874 is either an avowed agnostic or a declared opponent of Christianity. The *Genevois* unblushingly declares that nowadays most people trouble themselves very little about what is called the salvation of the soul; that men of mind devote themselves to making the best of this world; and that faith has had its time, and religious belief is fast disappearing.

A pamphlet concerning the Society of Jesus published at Brussels, contains the following statements as to the composition and membership, of the order:—The Society is divided into five great provinces—Italy, which includes Rome, Naples, Sicily, Turin, and Venice, has 1,558 Jesuits; Germany, comprising Austria-Hungary, Belgium, and the Netherlands Society, has 2,875; France, comprising all French possessions abroad, 2,789; Spain and Mexico, 1,933; in England and the United States there are 1,894 Jesuits, being a total of 11,058 Jesuits, priests, coadjutors, etc., in 1882. The association and the Jesuits of the "short robe" are not comprised in these statistics.

By action had in Toronto, Canada, on Sept. 3d, the union of the four great Evangelical bodies of Methodists in Canada was consummated. This decision will affect 6,000,000 of people in the Dominion of Canada, Newfoundland and the Bermudas, and millions of dollars of church property in these provinces. For months past the four denominations—the Canada Methodists, Bible Christians, Episcopal Methodists and Primitive Methodists—have been negotiating for the union of these bodies. The Canada Methodists, being the most wealthy body of the four, some objection was offered to an equal division of the property, but this was overcome, and now the whole body of Methodists as united will be the strongest religious body in Canada.

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## Cumberland Valley Railroad.

TIME TABLE.—MAY 21st, 1883.

| Stations. UP TRAINS. | N. O. Exp. | Acc'n Train | Soth'n Mail | Phil. Exp. | Carl. Acc.* | Hb'g. Exp. |
|---|---|---|---|---|---|---|
| | P. M. | A. M. | A. M. | A. M. | | P. M. |
| Leave Baltimore | 11 20 | ..... | 7 35 | 10 50 | ..... | 4 35 |
| " Philadelphia.. | 11 20 | 4 30 | 7 40 | 11 05 | ..... | 5 40 |
| | A. M. | | A. M. | P. M. | P. M. | |
| " Harrisburg.... | 3 15 | 7 35 | 11 30 | 4 05 | 6 30 | 8 55 |
| " Mechanicsb'g | 3 38 | 8 04 | 11 50 | 4 30 | 7 00 | 9 20 |
| " Carlisle ..... | 4 00 | 8 30 | 12 10 | 4 55 | 7 26 | 9 43 |
| " Newville..... | 4 23 | 8 55 | 12 30 | 5 20 | ..... | 10 06 |
| " Shippensburg | 4 44 | 9 19 | 12 50 | 5 45 | ..... | 10 32 |
| Ar. Chambersb'g | 5 07 | 9 45 | 1 08 | 6 08 | ..... | 10 55 |
| Lv. Chambersb'g | 5 12 | 9 50 | 1 10 | 6 12 | ..... | P. M. |
| " Greencastle... | 5 35 | 10 14 | 1 30 | 6 35 | ..... | |
| Ar. Hagerstown.. | 6 00 | 10 40 | 1 50 | 7 00 | ..... | A. M.† |
| Lv. Hagerstown.. | A. M. | 10 45 | 2 00 | 7 05 | ..... | 6 05 |
| Ar. Martinsburg.. | DAILY | 11 30 | 3 20 | 7 50 | ..... | 6 45 |
| | | A. M. | P. M. | P. M. | | A. M. |

* On Saturdays this train will leave Harrisburg at 5 30 P. M.
† Monday Morning Accommodation.

| Stations. DOWN TRAINS | Hb'g. Exp. | Sat. Acc'n | Mail Train. | Phila. Exp. | Mail Exp. | N. Y. Exp. |
|---|---|---|---|---|---|---|
| | | P. M. | A. M. | A. M. | P. M. | |
| Lv. Martinsburg | ..... | 8 00 | 7 00 | ..... | 3 00 | DAILY |
| Ar. Hagerstown.. | ..... | 8 50 | 7 54 | ..... | 3 48 | P. M. |
| Lv. Hagerstown.. | ..... | P. M. | 8 00 | 11 50 | 3 55 | 9 05 |
| " Greencastle... | ..... | ..... | 8 26 | 12 15 | 4 23 | 9 25 |
| Ar. Chambersb'g | A. M. | ..... | 8 50 | 12 38 | 4 50 | 9 45 |
| Lv. Chambersb'g | 4 30 | Carl. | 8 55 | 12 42 | 4 55 | 9 50 |
| " Shippensburg | 4 56 | Acc'n | 9 19 | 1 06 | 5 21 | 10 10 |
| " Newville..... | 5 18 | A. M. | 9 42 | 1 30 | 5 46 | 10 30 |
| " Carlisle ..... | 5 42 | 7 30 | 10 08 | 1 58 | 6 15 | 10 50 |
| " Mechanicsb'g | 6 06 | 7 57 | 10 33 | 2 23 | 6 45 | 11 10 |
| Ar. Harrisburg... | 6 35 | 8 30 | 11 00 | 2 55 | 7 15 | 11 30 |
| | A. M. | A. M. | A. M. | P. M. | P. M. | P. M. |
| Ar. Philadelphia | 10 20 | ..... | 3 15 | 7 25 | | 2 55 |
| " Baltimore..... | 10 20 | ..... | ..... | 5 20 | ..... | ..... |
| | A. M. | | P. M. | P. M. | | A. M. |

C. V. R. R.—SOUTH PENN BRANCH.

| Mixed Train | Mail Train | | | Mail Train | Mixed Train |
|---|---|---|---|---|---|
| A. M. | P. M. | | | A. M. | P. M. |
| 9 50 | 6 05 | Lve..... Chambersburg..... | Arr | 8 45 | 4 50 |
| 10 03 | 6 20 | " .....Marion..... | " | 8 30 | 4 35 |
| 11 20 | 7 02 | " .....Mercersburg..... | " | 7 45 | 3 10 |
| 12 00 | 7 25 | " .....Loudon..... | " | 7 20 | 2 30 |
| 12 15 | 7 35 | Arr.....Richmond ..... | " | 7 10 | 2 15 |
| P. M. | P. M. | | | A. M. | P. M. |

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1883. 1883.
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## SYNOD OF THE POTOMAC.

The Synod of the Potomac, by divine permission, will hold its eleventh annual sessions in the Reformed Church of Newton, North Carolina, beginning on Wednesday evening, October 17th, A. D. 1883, at 7 o'clock. By appointment of the last Synod, the ensuing meeting will be *in general convention*. A punctual and full attendance is earnestly requested.

The attention of the pastoral charges is respectfully called to the rule of the Synod, requiring them to send the proper credentials of their delegated elders to the Stated Clerk of the Synod, at least ten days before the convening of the Synod. The Stated Clerks of the several Classes are required also to furnish him with the roll of their ministers and a list of their pastoral charges.

### Sunday-school Work.

In accordance with the custom, the above named Synod has set apart Friday evening, the 19th inst., for the Sunday-school interest. The Sunday-school Board has selected the subjects to be discussed, and appointed speakers for the meeting as follows:

First topic. Is the Sunday-school producing the largest spiritual results of which it is capable? By Rev. David N. Dittmar and Rev. E. R Eschbach, D. D.

Second topic. How can we induce the scholars to study the Scriptures more diligently? By Rev. I. T. Weisz, D. D., and Rev. J. Spangler Kieffer.

A programme will be prepared with appropriate hymns for the occasion.

### Railroad Arrangements.

As already announced in the MESSENGER, excursion rates have been secured, as follows: from Baltimore to Newton and return, $17.30, and from Hagerstown to Newton and return, $23.30. By the latter route members of Synod can have excursion rates from the B. & O. R R. at corresponding amounts, as the point of starting is nearer or farther from Washington than Hagerstown is. The former route is by York River line of steamboats to West Point, Va., and thence through Richmond to Newton by railroad. The latter is from Washington, via Lynchburg, to Newton by railroad, and is the shorter and quicker route. The schedule time of this route from Washington to Newton, is 19 hours and 10 minutes, leaving Washington at 8:35 in the morning, and arriving at Newton the following morning at 3 45. The schedule time of the other route is 35 hours and 45 minutes, leaving Baltimore at 4 o'clock in the afternoon, and reaching Newton the second morning afterwards at 3:45. Members leaving Baltimore by steamboat at 4 o'clock, and those leaving Washington at 8:35 the following morning, will meet at Danville, Va., and travel together thence to Newton. Those going via Richmond will have two and a half hours in that place to look around, from 10:20, A. M., to 2:50, P. M. The tickets are to be made good for 30 days by either route. Members of Synod and others wishing to attend the meeting of the Synod must start on the 15th, 16th, or 17th of October, after which time the excursion tickets will be withdrawn. In order to secure excursion tickets, it will be necessary to produce a written certificate from the undersigned, to be presented to the proper ticket agents, that the person is entitled to the privilege. To obtain such certificate, please address the undersigned, furnishing him with a stamped envelope, at least ten days before the meeting of Synod, and specify which of the routes you wish to take.

WM. M. DEATRICK, Stated Clerk.
Mercersburg, Pa., September 15, 1883.

## POTOMAC SYNOD.

Homes will be provided for all ministers and delegates who notify the undersigned before the 7th of October of their intention to attend the next meeting of Synod to be held at Newton, N. C. Provision will be made for those only who report. We desire to notify each member before he leaves home whose guest he will be while he remains with us.

J. C. CLAPP, Pastor loci.
Newton, N. C., Sept. 3rd.

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**Christ Church.** Green below Sixteenth St. Pastor, Rev. James Crawford, 1106 Mount Vernon St. Services, 10 30 A. M. and 7.30 P. M. Sunday-school, 2.30 P. M. Lecture, Wednesday, 8 P. M.

**Trinity Church.** Seventh near Oxford St. Pastor, Rev. D. E. Klopp, D. D., 1541 North Seventh St. Services, 10.30 A. M. and 7.30 P. M. Sunday-school, 2 30 P. M. Prayer-meeting, Wednesday, 8 P. M.

**Heidelberg Church.** Nineteenth and Oxford Sts. Pastor, Rev. James I. Good, 1515 N. Nineteenth St. Services, 10 30 A. M. and 7.30 P. M. Sunday school, 2.30 P. M. Lecture, Wednesday, 8 P. M.

**St. John's Mission.** Haverford Avenue near Fortieth St. Pastor, Rev. John P. Stein, 3415 Walnut St. Services, 10.30 A. M. and 7.30 P. M. Sunday-school, 2.30 P. M. Lecture, Wednesday, 8 P. M.

**Grace Mission.** Tenth below Dauphin St. Pastor, Rev. A. B. Stoner, 2422 Reese Street. Services, 10.30 A. M. and 7.30 P. M. Sunday-school, 2.15 P. M. Lecture, Wednesday, 8 P. M.

GERMAN CHURCHES.

**Salem.** Fairmount Avenue below Fourth St. Pastor, Rev. F. W. Berleman, 341 Fairmount Avenue. Services, 10.15 A. M. and 7.30 P. M. Sunday-school, 9 A. M. and 2 P. M. Lecture, Wednesday, 8 P. M.

**Zion's.** Sixth Street above Girard Avenue. Pastor, Rev. N. Gehr, D. D., 1230 N. Sixth St. Services, 10.15 A. M. and 7.30 P. M. Sunday-school, 9 A. M. and 2 P. M. Lecture, Wednesday, 7.45 P. M.

**Bethlehem.** Corner Norris and Blair Sts. Pastor, Rev. J. G. Neuber, 1532 E. Montgomery Avenue. Services, 10.30 A. M. and 7.30 P. M. Sunday-school, 2.30 P. M.

**Emanuel's.** Thirty-eighth and Baring Sts. Rev. J. Küelling, D. D., pastor, 213 N 38th St. Services, 10.30 A. M. and 7.30 P. M. Sunday-school, 2 P. M.

**St. Paul's.** S. E. Corner Seventeenth and Fitzwater Sts. Pastor, Rev: A. E. Dahlman, 729 S. 17th St. Services, 10.30 and 7.30 P.M. Sunday school, 2 P. M. Catechetical Lectures, Monday and Thursday, 7.30 P. M. Teacher's Meeting, Friday 8 P. M.

**St. Mark's.** Fifth above Huntington Street. Pastor, Rev. G. A. Scheer, 2250 N. Fifth Street. Services, 10.15 A. M. and 7.30 P. M. Sunday-school, 2 P. M.

**Emanuel's,** Bridesburg. Pastor, Rev. W. J. Forster, Bridesburg, Pa. Services, 10.30 A. M. and 7.30 P. M. Sunday-school, 2 P. M.

**St. Luke's.** Twenty-sixth and Girard Ave. Pastor, Rev. W. Walenta, 1216 Taney St. Services, 10.30 A. M. and 7.30 P. M. Sunday-school, 2 P. M.

**St. John's Chapel.** Ontario and Tulip Sts. Pastor, Rev. J. G. Neuber, 1532 E. Montgomery Ave. Services, 3 P. M.


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MONDAY, September 31, 1883.

FEED.—Sales of 1 car fair winter bran, spot, at $17.25; 1 car good do. do. spot, at $17.50, choice do. do. quoted at $17.75; 1 car fair do. do. spot in sacks, sacks included, at $18.25.

FLOUR.—We quote: Western and Pennsylvania, superfine, $3 25@3 62½; do. do. extras, $3.75@4.25; Pennsylvania extra family, $5@5.12½; Delaware do., $5.25@6; Ohio do., $5.50@6; Indiana do., $5.50@6; St. Louis and Southern Illinois do., $5 50@6; Minnesota bakers' clear, $5.50@6; do. straight, $6@6.75; patents, Winter wheat, $6 12½@6 90; do. Spring wheat, $7@7.50. Rye flour is scarce and firm at $3.50@3.75 per bbl.; 100 bbls. choice sold at the outside rates.

WHEAT.—Sales of 600 bushels No. 3 red. at $1.05¼; 12,000 bushels No. 2 do. at $1.11¼, with $1.17 bid early and $1.16 at the noon call for No. 1 red; 75,000 bushels No. 2 red, November, at $1.13⅜@1.14@1.14¼@1.14⅜.

CORN.—Sales of 600 bushels rejected, track, at 59c.; 600 bushels No. 3 white, in grain depot, at 58½c.; 1200 bushels No. 3 mixed, in grain depot, at 58@58½c.; 600 bushels No. 3 yellow, at 60c.; 600 bushels do. do. in grain depot, at 59½c.

OATS.—Sales of 1 car rejected white, at 34c.; 1 car No. 2 mixed, at 34½c.; No. 3 white quoted at 35½@36c.; 2 cars choice do. do. at 36½c.; 1 car No. 2 white, short storage, at 36½c.; 1 car do. do. regular, at 37c., and 2 cars fancy do. do. at 38c.

GREEN FRUITS.—We quote: Apples, fancy, per basket, 40@60c.; do. Western maiden blush, choice, per bbl., $4@4.50; do. New York do, per bbl., $3.25@3.50; do. Western mixed Fall per bbl., $3@3 25; do. New York do, per bbl., $3@3.25; do. sour, per bbl., good to choice, $2@2 50; peaches, extras, per basket, 75c.@$1.50; do. prime, per basket, 50@75c.; pears, common and cooking, per basket, 35@50c.; York State, Bartlett, fancy, per bbl., $8@10; do. do, do., good, $5@7; do. Duchesse, per basket, prime, 50c.@$1; do. Sickel, per basket, prime, 50c.@$1; do. Louie Bonne, per basket, prime, 50@90c.; grapes, Delaware, per lb., 10@11c.; do. Concord, York State, per lb., 4@5c.; do. Concord, Jersey, per lb., 3@4c.; plums, Damson, ℔ ½-bushel crate, 65@75c.; do. green gages, per do. $1@1.25; cranberries, Jersey choice, ℔ bushel crate, $3 25@3.50; do. common and fair, ℔ bushel crate, $2@2 50.

VEGETABLES.—We quote: Potatoes, Jerseys, white, per bushel, 50@55c.; sweets, per basket, 55@65c.; do. seconds, 20@25c.; do. prime, ℔ bbl., $3.25@3.75. Onions, Western, per bbl. $2.

HAY AND STRAW.—We quote: Timothy, choice Western and New York, $15@15.50; do. No. 1 do. do., $14@15; do. No. 2 do. do. $12@13; mixed, $8@10; damaged and low grades, $7@10. Cut hay, $17@19. Rye straw, $12. Wheat straw, $6@7. Oat straw, $8.

### Live Stock Prices.

The receipts for the week were: Beeves, 4500; sheep, 10,000; hogs, 5100. Previous week: Beeves, 5500; sheep, 14,000; hogs, 5500.

BEEF CATTLE.—The receipts were rather firmer, as the lighter supply had the effect of making drovers feel more confident. Quotations: Extra, 6¼@6½c.; good, 5½@6¼c.; medium, 5@5⅜c.; common, 4@4¾c.

FAT COWS were dull at 3@4½c.

MILCH COWS were fairly active at $30@70.

VEAL CALVES were in better request at 6½@8¼c.

YORK STATE CALVES were scarce at $8@14.

SHEEP AND LAMBS were demoralized and prices continued unsteady, although the receipts were 4000 less than last week. Quotations: Extra, 5@5¼c.; good, 4½@4¾c.; medium, 3¾@4¼c.; common, 2¾@3½c.; lambs, 4@7c.

HOGS were active at a decline of ¼c. Quotations: Extra, 7½c.; good, 7⅜c.; medium, 7¼c.; common, 7@7⅛c.

CITY DRESSED BEEVES were active and prices closed at 7@9c.

DRESSED SHEEP were in demand and closed at 7@9½c. Lambs, at 10@13c.


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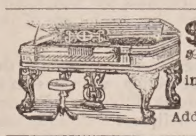

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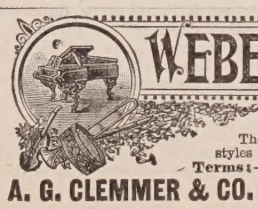

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